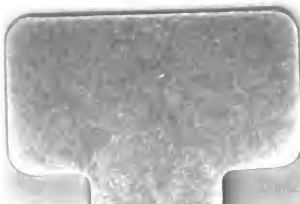






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# THE PHILOCTETES

OF

SOPHOCLES,

WITH ENGLISH NOTES,

TRANSLATED FROM THE GERMAN OF

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BY THE

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## INTRODUCTION.

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THE *Philoctetes* was brought out by Sophocles in the twenty-second year of the Peloponnesian war, and the eighty-fifth of his own age, Olymp. 92, 3, in the archonship of Glaucippus, B. C. 409. It gained the first prize. We find no traces of the poet's declining vigour in this magnificent composition, although its beauties are not perhaps so obvious at first sight as those of his other dramas; but it is inferior to none of them in delicate development of character and skilful management of a very simple plot. The language, it is true, is less elevated and nervous than that of his earlier compositions, and the construction of the verse in this, as in all the tragedies written by Sophocles after Ol. 89, less severely correct. The subject had been already handled by Æschylus and Euripides, who derived their materials from the Epic poetry of the Homeric and post-Homeric periods.

It is related by *Lesches of Lesbos* in the little *Iliad*, that immediately on the death of Ajax, it was revealed to the Greeks by Calchas, that Helenus, the son of Priam, to whom, according to *Iliad* 6, 76, 7, 45, Apollo had imparted the gift of prophecy, was acquainted with an oracle, which pointed out the means by which the destruction of Troy might be effected. On receiving this information, Ulysses lays wait for Helenus by night, and brings him a prisoner to the Grecian camp, where he informs the assembled chiefs that Troy could only be taken by means of Philoctetes and the bow of Heracles, which was in his possession. Diomedes—as it would seem, without Ulysses—goes to Lemnos in search of Philoctetes, who returns with him to Troy, is healed by Machaon and slays Paris (Ἀλέξανδρος) in single combat. Ulysses is then sent to Scyros in search of Neoptolemus, the son of Achilles by Deidamia, daughter of king Lycomedes.

The story of Philoctetes is related in the *Κύπρια ἐπη* of *Stasinus*, the argument of which precedes that of the *Iliad*. Having been bitten by a water serpent in the island of Tenedos, he is put ashore at Lesbos by his comrades, who are unable to endure the stench of his wound.

The whole legendary narrative of the *Cypria* and the little *Iliad* may be found in the Homeric poems. In the catalogue of the ships

(Il. 2, 718), we read that Philoctetes followed the Atridae to Troy with seven ships, and that he was τόξων ἐν εἰδῶς,

ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεια πάσχων,  
 Ἀήμνῳ ἐν ἡγαθέῳ, ἵνα μιν λίπον νῆες Ἀχαιῶν,  
 ἔλκεϊ μοχθίζοντα κακῷ δλοόφρονος ὕδρου.  
 ἐνθ' ὄγε κείτ' ἀχέων τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος :

evidently an allusion to the oracle, which compelled the Greeks to recal Philoctetes. In Od. 8, 219, the poet speaks of his wondrous bow, and in Od. 3, 190, he is mentioned among the heroes who returned home in safety after the destruction of Troy.

The Epic story was faithfully adhered to by the lyric poets. In Pyth. 1, 52 sqq., Pindar compares the unavoidable recal of Philoctetes with an occurrence of a similar character:—

φαντὶ δὲ Λαμνόνθεν ἔλκει τειρόμενον μεταμείβοντας ἐλθεῖν  
 ἥρωας ἀντιθέους Ποῖαντος πόδιν τοξόταν·  
 ὃς Πριάμοιο πόδιν πέρσεν τελευτάσεν τε πόνονος Δαναοῖς,  
 ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.

Bacchylides also mentions in one of his Dithyrambics, that the Achæans recal Philoctetes in consequence of the declaration of Helenus : εἵμαρτο γὰρ ἀνευ τῶν Ἡρακλείων τόξων μὴ πορθηθῆναι τὴν Ἰλίον. In all the older myths the bow occupies a more prominent position than Philoctetes himself. Our hero was the son of Poeas, king of the Malians. When Heracles was about to destroy himself on Mount Ceta, he presented his bow and arrows to his faithful attendant Philoctetes, who had kindled the pile. According to other authorities (as Apollod. 2, 7, 7), the bow was delivered into the hands of Poeas, from whom it was inherited by his son ; but it was necessary to the unity of the dramatic plot, that Philoctetes should have received it immediately from Heracles, who appears at the end of the play as the messenger of the divine will. Philoctetes had joined the expedition against Troy in consequence of the oath which he had taken as one of the suitors of Helena.

The apparently simple subject of this Tragedy has been treated differently by each of the three great dramatic poets. We should certainly give the preference, as regards the management of the plot, to Sophocles, who, instead of introducing Ulysses alone, like Æschylus, or as Euripides has done, in company with Diomedes, whose character was so similar to his own, brings on the stage together the δόλιος Ulysses and the noble son of the most generous of Grecian heroes, two persons as unlike each other as possible.

The scene represents a wild rocky tract on the coast of Lemnos, in the midst of which is a cave, open on two sides, which has served Philoctetes for a place of refuge during the long years of his exile. In the back ground is seen the burning mountain of Mosychlos, and from the rocks we have a view of the sea.

*Prologos* 1—134. Ulysses, by whom Philoctetes was originally

exposed on the island, lands in company with Neoptolemus and the crew of his vessel (who form the Chorus), and desires his *ἐντεργάτης*, *ὕπηρετης*, to ascertain, by more exact investigation, whether this is really the place of which they are in search. In compliance with this request Neoptolemus climbs the rock, and discovers by unmistakeable marks that the cave is the habitation of Philoctetes, who happens at that time to be absent. A look-out is then stationed on the rock to prevent a surprise by Philoctetes, whose possession of the bow renders him a formidable enemy. Ulysses now for the first time acquaints Neoptolemus with the part which he is to play, namely, that under pretence of restoring Philoctetes to his home, he is to entrap and carry him back to Troy. The scruples of the noble youth, who, a short time before would have rejected such a proposal with indignation, are overcome by the crafty representations of Ulysses, that the "*presence of Neoptolemus, no less than that of Philoctetes and his bow, is requisite for the destruction of Troy.*" After a dialogue, in which the struggles of Neoptolemus with his conscience are exhibited with great dramatic effect, Ulysses retires, having first promised, in case of necessity, to send to Neoptolemus the look-out man in disguise, from whose language he may easily gather all that is necessary for his guidance. The difference between these two characters, united as they are for one and the same purpose, is distinctly displayed even in the Prologue. Neoptolemus, although thus far a mere tool in the hands of Ulysses, exhibits an independence of character which leads us to expect, that, in the event of a collision, he will follow his own course.

*Parodos of the Chorus*, 135—218. As there are no traces of a separate entrance of the Chorus, we must conclude that they, as well as the two heroes, were discovered on the stage at the commencement of the piece. It is however evident that they must have been stationed in the back ground out of hearing of the dialogue, for we find them ignorant both of the residence of Philoctetes, and of the whole plan of operations concerted between Ulysses and Neoptolemus.

Ulysses having quitted the stage, the Chorus come forward and entreat their lord to inform them how they are to act. The inspection of the cave and the intelligence which they receive from Neoptolemus excite their commiseration, which is expressed in vv. 169—190. The declaration of Neoptolemus (189 sqq.) that the sufferings of Philoctetes are the work of destiny, is important, as connected with the alteration made in the story by our poet, who tells us, that the place where Philoctetes was bitten by the serpent was neither Tenedos nor Imbros, but a little island in the neighbourhood<sup>1</sup> of Lemnos, called Chrysê, sacred to a nymph of the same name (268 sqq.). For this reason, the wound inflicted by command of the *ὠμόφρων Χρῦση* (194) is repeatedly termed *κῆρ*, 42, 1166. At a later period this island, with its mysterious Nymph, was washed away by the sea, Paus. 8, 32, 2, as Onomacritus has foretold, Herodot. 7, 6. A little island named *Néai* was afterwards pointed out as the scene of this

<sup>1</sup> Sophocles in the *Αἴμναι* :

\* Ὁ Λήμνε Χρῦσης τ' ἀγχιτέρμονες πάγοι.

story, Appian. Mithrid. 77. The water serpent is also changed by Sophocles into a sacred dragon, which guarded the *σηκός* of the nymph, v. 1326 sqq. Our poet is silent respecting the occasion of this bite, for the purpose evidently of impressing on us more forcibly the idea that the dark powers of fate are at work. The more innocent Philoctetes is, the more fully is he entitled to our compassion, and the more justifiable is his unremitting hostility to the Atridæ and Ulysses. According to Euripides, the Achæans had been told by an oracle, that unless they offered sacrifice upon the altar of Chryse, Troy would not be taken. Philoctetes, who had before visited the place when he accompanied Hercules in his expedition against Troy, points out the altar, and is bitten by the sacred serpent. Philostr. Imagg. 17. Schol. Phil. 194.

The Chorus now hear the cries of the tortured Philoctetes<sup>1</sup>, who, on entering, is agreeably surprised at the sight of the strangers.

In the *first Epeisodion*, 219—675, Neoptolemus, as instructed by Ulysses, introduces himself to Philoctetes as the son of Achilles, who had quitted the camp in consequence of insults received from the Achæans, and is now on his way home. The simple narrative of Philoctetes presents a favorable contrast to the story invented by Neoptolemus, who pretends that his father's armour has been forcibly withheld from him by the same men who had inflicted this cruel torture on Philoctetes. This mention of the Achæan chiefs leads to many enquiries on the part of the sufferer respecting his old comrades, and he hears with disgust and indignation that all the best have fallen, and that none survive but traitors and cowards. Suddenly Neoptolemus announces that a fair wind has sprung up and that he must instantly depart. Philoctetes then, in the most heart-rending language, begs to be restored to his home and to the arms of his aged father Pœas; and the Chorus, who are only imperfectly acquainted with the treacherous designs of their lord, nobly support his prayer. Neoptolemus at first refuses, but at length consents (in pursuance of his plan) to take Philoctetes with him. Philoctetes then conducts Neoptolemus into his cave, to which he is in the act of bidding farewell, when the disguised look-out man appears and announces himself as a ship-master recently arrived from Troy. He tells them, that having accidentally discovered that Neoptolemus is at Lemnos, he deems it his duty to reveal to him a fresh act of treachery on the part of the Atridæ: Phœnix and the Theseidæ are, he says, in pursuit of him, for the purpose of bringing him back to Troy. This intelligence could not fail to confirm Philoctetes in his belief of the story told by Neoptolemus, and at the same time to augment his hatred of the Achæan chiefs. To his enquiry why Ulysses himself does not come in search of him, the disguised man replies, that Ulysses and Diomedes are on their way to Lemnos for the purpose of bringing back Philoctetes, with whose presence in the Grecian camp the fall of Troy, according to the oracle (of which the audience now hear for the first time), is inseparably connected. Philoctetes now implores Neoptolemus to hasten his departure, in

<sup>1</sup> Polluc. Onom. 4, 117: *ράκια Φιλοκτήτου ἡ στολή καὶ Τηλέφου*. Cf. 274.

the hope of thus escaping from Ulysses, into whose hands he is in reality about to be delivered. Neoptolemus desires him to collect as speedily as possible the articles which he intends to take with him ; and Neoptolemus names a few healing herbs and some instruments belonging to his bow. The mention of this weapon leads Neoptolemus, as if by accident, to make some enquiries respecting it, and Philoctetes willingly promises his supposed benefactor that he will place the bow and arrows in his hands. The unsuspecting generosity of this offer deeply affects Neoptolemus, who is almost tempted to abandon his design.

*In the first Stasimon 678—728*, the Chorus describe all that they have heard and seen of the misery of Philoctetes, and express their compassion for his sufferings. Towards the conclusion they speak of Neoptolemus as one who has come to convey Philoctetes to the place from which Heracles ascended into heaven ; a sort of preparatory intimation of the expected re-appearance on earth of the deified hero at the end of the play.

*Second Epeisodion 730—826*. An unexpected difficulty arises on the side of Philoctetes. In coming out of the cave he is attacked by three paroxysms of his disorder, each more violent than the other. As soon as the first paroxysm is over, he hands his bow to Neoptolemus, that he may defend himself against Ulysses ; after the second, he requires Neoptolemus to swear that he will not abandon him, an oath which Neoptolemus takes (although in a different sense) with a safe conscience. After the third paroxysm the sufferer falls into a deep sleep. In this scene the agonies of Philoctetes are for the first time exhibited to the audience. The cries which escape him in the extremity of his torture, notwithstanding his efforts to restrain them, touch the heart of Neoptolemus and prepare the way for the abandonment of his unholy purpose.

*In the second Stasimon 827—864*, which is interrupted by four hexameter verses spoken by Neoptolemus, the Chorus, who begin to doubt the sincerity of the promises made by their lord to Philoctetes, advise him in a whisper to carry off the bow and arrows, whilst the sufferer is asleep. Neoptolemus however reminds them, that the oracle has commanded him to bring Philoctetes to Troy as well as the bow.

*Third Epeisodion 864—1080*. Philoctetes, on awaking, thanks Neoptolemus in the warmest terms for his kindness in watching by him. The resolution of Neoptolemus which has long been wavering, now gives way altogether, and he confesses his treachery. Horror-stricken at this discovery, Philoctetes implores him to restore his bow, and describes the miseries which will be the inevitable consequence of his defenceless condition so touchingly, that Neoptolemus is about to comply with his request, when Ulysses appears and threatens Philoctetes (who immediately recognizes him) with personal violence, declaring that he is resolved at all hazards to fulfil the injunctions of Zeus, whose servant he is (989). He then commands two of the attendants to seize Philoctetes ; but even in this emergency the sufferer, although he perceives (1039) that these proceedings are the result of a divine communication, still continues to curse

his enemies, whose destruction, he declares, would be as gratifying to him as his own restoration to health. Finding violence as unavailing as fair words, Ulysses now declares that he does not want the person of Philoctetes, since he himself and Teucer are able to manage the bow, and thus obtain the honour intended for Philoctetes. This threat, although a mere invention, makes some impression on Philoctetes. He calls on Neoptolemus (who has stood for some time lost in deep thought) to assist him; and Neoptolemus commands the sailors to remain where they are, whilst he goes on board, in order to afford Philoctetes time for reflection.

*Commos* between the Chorus and Philoctetes (1081—1217). Philoctetes, helpless and deserted, and, worst of all, suddenly deprived of the hope which he had fondly cherished of revisiting his native land, bewails his unhappy fate. The friendly exhortations of the Chorus are disregarded, and Philoctetes, notwithstanding his despair, remains after their departure as fixed as ever in his resolution. He re-enters the cave.

*Exodos* 1218 to the end. The Chorus, in the act of retiring to their ship, suddenly halt on seeing Neoptolemus and Ulysses on their way to the cave. The former has now resolved to restore the bow to its legitimate possessor, and, notwithstanding the threats of Ulysses, bids Philoctetes come forth and receive the weapon. Philoctetes apprehending at first some fresh act of treachery, repeats his denunciations of the Atridae, Ulysses, and Neoptolemus. Ulysses now quits his place of concealment, and Philoctetes points an arrow at him, but is withheld from drawing the bow by Neoptolemus, who endeavours to persuade him by the most forcible arguments and representations to return with him to Troy. Philoctetes, although by no means unmoved by this well-meant advice, refuses for the present, being apprehensive of further ill-treatment at the hands of his former persecutors. Neoptolemus at length resolves to fulfil the promise made to Philoctetes of conveying him to his home; but a higher power has decided that it shall be otherwise, and since this object cannot be attained by human means, it is necessary to introduce a supernatural being to untie the *dignus vindice nodus*.

Accordingly Heracles appears in glory on the *θεολογίον*. We have already collected, from several hints in the piece itself, how intimate the relations were which subsisted between the two heroes whilst the demi-god was yet on earth: nothing therefore could be more natural than that Heracles should be the bearer of the divine message to his ancient friend. Philoctetes, who a short time before (1198) in the heat of passion declared, that not even the command of the Thunderer himself should compel him to revisit Troy, now yields implicit obedience to Heracles, who promises him military glory as well as the cure of his wound by the divine aid of Æsculapius. After bidding farewell to the island which has so long afforded him a shelter, he follows Neoptolemus to the ship.

The prediction of Heracles is fulfilled in the *Φιλοκτήτης ἐν Τροίᾳ* of our poet. A similar story also furnishes the subject of a play by the tragic writer *Achæus of Eretria*, in which the heroic deeds of Philoctetes before Troy are celebrated.

The chief merit of the tragedy now under consideration consists in the skilful construction of the characters. Philoctetes proves himself worthy of the friendship of Heracles by enduring with heroic fortitude a heavy weight of physical suffering. Like a true hero, he hates his enemies as cordially as he loves his friends. Abandoned by those in whom he once trusted, he dwells alone, with no object of affection near him but nature and his beloved bow. No wonder then that he obstinately resists the overtures of his former tormentors, especially as the oracle is in the first instance communicated to him by those who have abused his confidence. On a man thus hardened by years of suffering, Ulysses, aided by Neoptolemus, tries his arts. The manner in which two characters so different in every respect from one another are brought together for one and the same purpose, is a triumph of dramatic skill. Neoptolemus, the image of his father (354), at once gains the confidence of Philoctetes, who is delighted with his manly bearing, and knows moreover that he, the son of his ancient friend, had no share in the cruelties inflicted on him by the other Achæan chiefs (72 sqq.). As yet unacquainted with the consequences of his compliance with the wishes of Ulysses, and too modest to set up his own opinion in opposition to that of the experienced warrior, *Neoptolemus* is suddenly exalted into a hero by the force of circumstances. After a struggle with the feelings of ambition engendered by the communication of Ulysses, his noble and honest nature at length prevails, and despising the hatred of the Atridæ and the vengeance of the army, he resolves to fulfil to the utmost the promise made to Philoctetes. Neoptolemus is one of the most amiable heroes of mythic poetry.

*Ulysses* is the crafty man of the world, unscrupulous as to the means which he adopts for the attainment of his object (1094 sqq.). In his youth he had, like Neoptolemus (96 sqq.), delighted in candour and honesty, but this straightforward course had long since been exchanged for a tortuous policy in which the power of the γλῶσσα was all-sufficient. No wonder then that he was considered an impersonation of the sophistical philosophy of the poet's times.

The *Chorus*, strictly speaking, act as counsellors only during the time employed by their lord in deliberation. Their respect for Neoptolemus does not prevent the expression of their pity for the unhappy Philoctetes; and their ignorance of the intended treachery renders them manageable instruments in the hands of the poet, who can without inconsistency represent them as being at the same time friendly to Philoctetes and faithful to their master.

The same myth has been dramatized by *Philocles*, *Cleophon*, *Antiphon*, and *Theodectes of Phaselis*. Perhaps the story in Virg. *Æn.* 3, 402, was borrowed from one of these writers. This favorite tragic subject has also been travestied by the Sicilian comic poet *Epi- charmus* and by *Strattis* of Athens, the latter of whom probably parodied the Philoctetes of Euripides.

The rhetorician *Dio Chrysostomos* read in one day all the three Philocteteses of the three great masters, without being able to assign the palm to any one of them. The Roman tragic writer *Attius* in his

*Philocteta Lemnius* does not seem to have confined himself exclusively to any one Greek exemplar.

In *Æschylus*, whose treatment of the subject was the most simple, Ulysses came alone to Lemnos. Perhaps in the prologue Pallas Athênê gave him some directions as to the best mode of carrying his treacherous project into effect. Ulysses was described as *ἐριμὺς καὶ δόλιος, ὡς ἐν τοῖς τότε, πολὺ δὲ ἀπέχων τῆς νῦν κακοηθείας*. Philoctetes, after so long a separation, did not recognize his enemy. The Chorus consisted of Lemnians, who had now for the first time discovered Philoctetes, and heard from him the story of his woes. Ulysses informed the unsuspecting sufferer that Agamemnon was dead, and that he himself had also perished miserably. Notwithstanding this assurance, Philoctetes still remained undecided, until at length a paroxysm of pain compelled him to place his bow in the hands of Ulysses. It is probable that in the tragedy of *Æschylus*, as well as in that of Euripides, the wavering resolution of Philoctetes was confirmed by the apparition of Heracles.

It has been conjectured that the *Φιλοκτήτης ἐν Τροίᾳ* with the *Ἰλίου Πέρσις* and the first drama (*Λήμνιοι ἢ Φιλοκτήτης*) formed a trilogy. In that case, the subject of the second play must have been the death of Paris, and of the third the fulfilment of the oracle which foretold the destruction of Troy.

The plot of the *Philoctetes* of Euripides was of a more complex character. This play was brought out with the *Medea*, *Dictys*, and the satyric drama *Θερισταί*, in the second year of Olymp. 87. Here, as in the *Doloneia* and other dramas, Ulysses and Diomedes visited Lemnos, although the latter played a very subordinate part, cf. *Soph. Phil.* 591 sqq. In the prologue, which like the piece itself abounded in political reflexions, Ulysses related that he had undertaken the enterprize in obedience to the oracle of Helenus; and that he now approached the once dreaded man without fear; Athênê having appeared to him in a dream, and promised to transform him so entirely as to render recognition impossible.

Philoctetes came out of his cave wrapped in the skins of wild beasts and looking miserably emaciated, although we are told by Euripides he had from time to time been visited and relieved by a benevolent shepherd named Actor. Ulysses, shocked at the wretched appearance of Philoctetes, again implored the aid of Athênê. On hearing that his visitor was one of the Achæan warriors, Philoctetes bent his bow, but desisted from further violence on being told that Ulysses had been ill-treated by the leaders of the Achæan army, who were as hateful to him as they were to Philoctetes himself. He had escaped, he said, under cover of night, and now prayed Philoctetes to give him shelter. Philoctetes, on hearing this recital, invited him to share his cave, until some fortunate contingency should restore him to his home.

The Chorus of Lemnians now came forward and offered their excuses for having neglected to visit Philoctetes for so many years, a hint undoubtedly at *Æschylus*, like the criticism of the *Choephoræ* in the *Electra*. The arrival of a Trojan embassy had, it would seem,



induced the Chorus to visit the dwelling of the recluse. Riches and honours, and even the sovereignty of Troy, were offered to Philoctetes by the ambassadors, if he would only consent to join the Trojans. Ulysses now threw off the mask, deeming it *αἰσχρὸν σιωπᾶν, βαρβάρους δ' ἔαν λῆγειν*. He was probably supported by Diomedes at this crisis of the plot. The fate of the two nations depended on the decision of the once despised and ill-treated Philoctetes. Nemesis, although tardy, had come at last. Philoctetes, whose patriotic feelings were offended by the audacious proposal of the Trojan ambassadors, forgot his wrongs, and consented to accompany Ulysses to Troy. The piece probably closed with the apparition of Athênê, who promised health to Philoctetes, and success to the enterprize in which he was about to engage.

Dion, who places the *Philoctetes* of Sophocles midway between those of Æschylus and Euripides, calls it *σεμνήν τινα καὶ μεγαλοπρεπῇ ποιήσιν*. As our tragedy was written scarcely a year after the return of Alcibiades from exile and the brilliant victory of Cyzicus, it has been supposed by some critics that Sophocles had before him the story of that hero's wrongs and his subsequent triumph, when he drew the character of Philoctetes, and that Thrasybulus was represented by Neoptolemus. There seems, however, no reason why we should withdraw the eye of the beholder from the contemplation of a splendid edifice in all its fair proportions, by directing his attention to extraneous objects.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΉΡΑΚΛΗΣ.

## ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

### ΟΔΥΣΣΕΥΣ.

- Ἀκτὴ μὲν ἦδε τῆς περιρρύτου χθονός,  
Δήμνου, βροτοῖς ἄστειπτος οὐδ' οἰκουμένη,  
ἔνθ', ὧ κρατίστου πατρὸς Ἑλλήνων τραφεῖς,  
4 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά  
Ποῖαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε,  
ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,  
νόσῳ καταστάζοντα διαβόρῳ πόδα·  
8 ὅτ' οὔτε λοιβῆς ἡμιν οὔτε θυμάτων  
παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγροῖαις  
κατεῖχ' αἰὲ πᾶν στρατόπεδον δυσφημίαις,  
βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ  
12 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,  
μὴ καὶ μάθῃ μ' ἦκοντα, κακχέω τὸ πᾶν  
σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.  
ἀλλ' ἔργον ἦδη σὸν τὰ λοῖφ' ὑπηρετεῖν,  
16 σκοπεῖν θ', ὅπου 'στ' ἐνταῦθα δίστομος πέτρα  
τοιάδ', ἴν' ἐν ψύχει μὲν ἡλίου διπλῇ  
πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνῳ  
δι' ἀμφιρῆτος αὐλίου πέμπει πνοή.  
20 βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἂν  
ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.  
ἄ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἐκεῖ  
χῶρον πρὸς αὐτὸν τόνδε γ' εἴτ' ἄλλη κυρεῖ,  
24 ὥς τὰ πῖλοιπα τῶν λόγων σὺ μὲν κλύης,  
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴη.

### ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.  
δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

B

28 ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.  
 ΝΕΟΠ. τόδ' ἐξύπερθε, καὶ στίβου γ' οὐδεὶς  
 κτύπος.

ΟΔ. ὄρα, καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.  
 ΝΕΟΠ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.  
 32 ΟΔ. οὐδ' ἐνδον οἰκοποιός ἐστί τις τρυφή;  
 ΝΕΟΠ. στειπτὴ γε φυλλὰς ὥς ἐναυλίζοντί  
 τω.

ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοῦδέν ἐσθ' ὑπόστεγον;  
 ΝΕΟΠ. αὐτόξυλόν γ' ἔκπωμα, φλαυρουργοῦ  
 τινὸς

36 τεχνήματ' ἀνδρὸς, καὶ πυρεῖ ὁμοῦ τάδε.  
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.  
 ΝΕΟΠ. ἰοὺ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται  
 ῥάκη, βαρείας του νοσηλείας πλέα.

40 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς.  
 κάστ' οὐχ ἐκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ  
 κῶλον παλαιᾷ κηρὶ πρόσβαίη μακράν;  
 ἀλλ' ἢ πὶ φορβῆς νόστον ἐξελήλυθεν;  
 44 ἢ φύλλον εἴ τι νώδυνον κάτοιδ' ἐπ' οὐκ.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν,  
 μὴ καὶ λάθῃ με προσπεσών· ὥς μᾶλλον ἂν  
 ἔλοιτό μ' ἢ τοὺς πάντας Ἀργεῖους λαβεῖν.  
 48 ΝΕΟΠ. ἀλλ' ἔρχεταί τε, καὶ φυλάσσεται  
 στίβος.

σὺ δ' εἴ τι χρῆζεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας  
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,  
 52 ἀλλ' ἦν τι καινὸν, ὦν πρὶν οὐκ ἀκήκοας,  
 κλύης, ὑπουργεῖν, ὥς ὑπέρτης πάρει.

ΝΕΟΠ. τί δῆτ' ἄνωγας;

ΟΔ. τὴν Φιλοκτίτου σε δεῖ  
 ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.  
 56 ὅταν σ' ἐρωτᾷ, τίς τε καὶ πόθεν πάρει,  
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·  
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν  
 στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,  
 60 οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν  
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,  
 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων

- 63 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,  
 64 ἀλλ' αὐτ' Ὀδυσσεῖ παρέδωσαν· λέγων ὅς' ἂν  
 θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά.  
 τούτων γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει  
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.  
 68 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,  
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.  
 ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμιλία  
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.  
 72 σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενί,  
 οὐτ' ἐξ ἀνάγκης, οὔτε τοῦ πρώτου στόλου,  
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.  
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται,  
 76 ὄλωλα, καὶ σὲ προσδιαφθερῶ ξυνών.  
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς  
 ὅπως γενήσῃ τῶν ἀνικῆτων ὀπλων.  
 ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα  
 80 τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακά.  
 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,  
 τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα.  
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ  
 84 δός μοι σεαυτὸν, κατὰ τὸν λοιπὸν χρόνον  
 κέκλησο πάντων εὐσεβέστατος βροτῶν.

ΝΕΟΠ. ἐγὼ μὲν οὕς ἂν τῶν λόγων ἀλγῶ  
 κλύων,

- Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ.  
 88 ἔφυν γὰρ οὐδέν ἐκ τέχνης πράσσειν κακῆς,  
 οὐτ' αὐτὸς οὐθ', ὥς φασιν, οὐκφύσας ἐμέ.  
 ἀλλ' εἴμ' ἔτοιμος, πρὸς βίαν τὸν ἄνδρ' ἄγειν  
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἐνὸς ποδὸς  
 92 ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.  
 πεμφθεὶς γε μέντοι σοὶ ξυνεργάτης. ὀκνῶ  
 προδύτης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς  
 δρῶν ἐξαμαρτεῖν μᾶλλον, ἢ νικᾶν κακῶς.  
 95 ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ  
 γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν·  
 νῦν δ', εἰς ἔλεγχον ἐξιὼν, ὀρῶ βροτοῖς  
 τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ' ἡγουμένην.

- 100 ΝΕΟΠ. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ  
 λέγειν;

- 101 ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτῆτην λαβεῖν.  
 ΝΕΟΠ. τί δ' ἐν δόλῳ δεῖ μᾶλλον, ἢ πείσαντ'  
 ἄγειν;  
 ΟΔ. οὐ μὴ πίθεται· πρὸς βίαν δ' οὐκ ἂν  
 λάβοις.
- 104 ΝΕΟΠ. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;  
 ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον.  
 ΝΕΟΠ. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι  
 θρασύ;
- 108 ΟΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.  
 ΝΕΟΠ. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῇ  
 λέγειν;  
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.  
 ΝΕΟΠ. πῶς οὖν βλέπων τις ταῦτα τολμήσει  
 λαλεῖν;  
 ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν  
 πρέπει.
- 112 ΝΕΟΠ. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν  
 μολεῖν;  
 ΟΔ. αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.  
 ΝΕΟΠ. οὐκ ἄρ' ὁ πέρσων, ὥς ἐφάσκειτ', εἴμ'  
 ἐγώ;  
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα  
 σοῦ.
- 116 ΝΕΟΠ. θηρατέ' οὖν γίγνοιτ' ἂν, εἴπερ ὦδ'  
 ἔχει.  
 ΟΔ. ὥς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.  
 ΝΕΟΠ. ποίω; μαθὼν γὰρ οὐκ ἂν ἄρνοιμήν  
 τὸ δρᾶν.
- 120 ΟΔ. σοφός τ' ἂν αὐτὸς καγαθὸς κεκλῆ' ἄμα.  
 ΝΕΟΠ. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς.  
 ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα;  
 ΝΕΟΠ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.  
 ΟΔ. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου,
- 124 ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρών,  
 καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν.  
 καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῇτι τι  
 κατασχολάζειν, αὐθις ἐκπέμψω πάλιν
- 128 τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις  
 μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·

- οὐ δῆτα, τέκνον, ποικίλως αὐδωμέναν,  
 131 δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.  
 132 ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρὲς τάδε·  
 Ἑρμῆς δ' ὁ πέμπων Δόλιος ἡγήσαιο νῦν  
 Νίκη τ' Ἀθάνα Πολιάς, ἣ σφίζει μ' αἰεὶ.

## ΧΟΡΟΣ.

- τί χρῆ, τί χρῆ με, δέσποτ', ἐν ξένα ξένον  
 (στρ. α.)  
 136 στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;  
 φράζε μοι.  
 τέχνα γὰρ τέχνας ἐτέρας προὔχει  
 καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον  
 140 Διὸς σκῆπτρον ἀνάσσεται.  
 σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν  
 πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε  
 τί σοι χρεῶν ὑπουργεῖν.  
 144 ΝΕΟΠ. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς  
 προσιδεῖν ἐθέλεις ὄντινα κεῖται,  
 δέρκου θαρσῶν· ὁπόταν δὲ μόλῃ  
 δεινὸς ὀδίτης τῶνδ' ἐκ μελάνθρων,  
 148 πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν  
 πειρῶ τὸ παρὸν θεραπεύειν.  
 ΧΟΡ. μέλυν πάλαι μέλημά μοι λέγεις, ἄναξ,  
 (ἀντιστρ. α.)  
 φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ·  
 152 νῦν δέ μοι  
 λέγ', αὐλὰς ποίας ἔνεδρος ναίει  
 καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι  
 μαθεῖν οὐκ ἀποκαίριον,  
 156 μὴ προσπεσῶν με λάθρ' ποθέν.  
 τίς τόπος, ἢ τίς ἔδρα, τίν' ἔχει στίβον,  
 ἔναυλον, ἢ θυραῖον.  
 ΝΕΟΠ. οἴκον μὲν ὕρᾳς τόνδ' ἀμφίθυρον  
 160 πετρίνης κοίτης.  
 ΧΟΡ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεισιν;  
 ΝΕΟΠ. δῆλον ἔμοιγ' ὥς φορβῆς χρεῖα  
 στίβον ὀγμεύει τόνδε πέλας πον.  
 164 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν  
 λόγος ἐστὶ φύσιν, θηροβολοῦντα

- 166 πτηνοῖς ἰοῖς σμυγερόν σμυγερώς,  
οὐδέ τιν' αὐτῷ  
168 παιῶνα κακῶν ἐπινωμᾶν.  
ΧΟΡ. οἰκτεῖρω νιν ἔγωγ', ὅπως, (στρ. β'.)  
μή του κηδομένου βροτῶν,  
μηδὲ σύντροφον ὅμμ' ἔχων,  
172 δύστανος, μόνος αἰεί,  
νοσεῖ μὲν νόσον ἀγρίαν,  
ἀλύει δ' ἐπὶ παντὶ τῷ  
χρείας ἵσταμένῳ. πῶς ποτε, πῶς δύσμορος  
ἀντέχει;  
176 ὦ παλάμαι θεῶν,  
ὦ δύσтана γένη βροτῶν,  
οἷς μὴ μέτριος αἰών.  
180 οὗτος πρωτογόνων ἴσως (ἀντιστρ. β'.)  
οἴκων οὐδενὸς ὕστερος,  
πάντων ἄμμορος ἐν βίῳ  
κεῖται μούνος ἀπ' ἄλλων,  
184 στικτῶν ἢ λασίων μετὰ  
θηρῶν, ἐν τ' ὀδύναις ὁμοῦ  
λιμῷ τ' οἰκτρὸς, ἀνήκεστα μεριμνήματ' ἔχων  
βαρέα.  
188 ἅ δ' ἀθυρόστομος  
ἄχῳ τηλεφανῆς πικρὰς  
οἰμωγὰς ὑποκλαίει.  
ΝΕΟΠ. οὐδὲν τούτων θαυμαστὸν ἐμοί.  
192 θεῖα γὰρ, εἵπερ καὶ γώ τι φρονῶ,  
καὶ τὰ παθήματα κείνα πρὸς αὐτόν,  
τῆς ὁμόφρονος Χρύσης, ἐπέβη,  
καὶ νῦν ἃ πονεῖ δίχα κηδεμόνων,  
196 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη  
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ  
τεῖναι τὰ θεῶν ἀμάχητα βέλη,  
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται  
200 χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι.

## ΗΜΙΧΟΡΙΟΝ ἅ.

- εὖστομ' ἔχε, παῖ. (στρ. γ'.)  
ΝΕΟΠ. τί τόδε;  
ΗΜΙΧΟΡ. ἅ. προῦφάνη κτύπος,



- 204 φῶτὸς σύντροφος ὡς τειρομένου του,  
 ἢ που τῇδ' ἢ τῇδε τόπων.  
 βάλλει. βάλλει μ' ἐτύμα  
 φθογγά του στίβου κατ' ἀνάγκαν
- 208 ἔρποντος, οὐδέ με λάθει  
 βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ· διάσημα γὰρ  
 θρηνεῖ.  
 ΗΜΙΧΟΡ. β'. ἀλλ' ἔχε, τέκνον, (ἀντιστρ. γ'.)  
 ΝΕΟΠ. λέγ' ὅ τι.
- 212 ΧΟΡ. φροντίδας νέας·  
 ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,  
 οὐ μολπὰν σύριγγος ἔχων,  
 ὡς ποιμὴν ἀγροβότας,  
 ἀλλ' ἢ που πταίων ὑπ' ἀνάγκας
- 216 βοᾷ τηλωπὸν ἰωάν,  
 ἢ ναὸς ἄξενον ἀνγάζων ὄρμον· προβοᾷ τι γὰρ  
 δεινόν.

## ΦΙΛΟΚΤΗΤΗΣ.

- Ἰὼ ξένοι,  
 220 τίνες ποτ' ἐς γῆν τήνδε ναυτίλῃ πλάτῃ  
 κατέσχετ', οὐτ' εὖορμον, οὐτ' οἰκουμένην;  
 ποίας πάτρας ἂν ὑμας ἢ γένους ποτὲ  
 τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
- 224 στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·  
 φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὄκνω  
 δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,  
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,  
 228 ἔρημον ὧδε κᾶφιλον καλούμενον,  
 φωνήσατ', εἴπερ, ὡς φίλοι προσήκετε.—  
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ  
 ὑμῶν ἀμαρτεῖν τοῦτό γ', οὐθ' ὑμᾶς ἐμοῦ.
- 232 ΝΕΟΠ. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον,  
 οὐνεκα  
 Ἕλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.  
 ΦΙΛ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν  
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.
- 236 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν  
 χρεῖα; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;  
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

- 239 ΝΕΟΠ. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου  
 240 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς  
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.  
 ΦΙΑ. ὦ φιλάτου παῖ πατρός, ὦ φίλης  
 χθονός,  
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι  
 244 στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων;  
 ΝΕΟΠ. ἐξ Ἰλίου τοι δὴ ταυῦν γε ναυστολῶ.  
 ΦΙΑ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα  
 ναυβάτης  
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.  
 248 ΝΕΟΠ. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ  
 πόνου;  
 ΦΙΑ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν'  
 εἰσορᾶς;  
 ΝΕΟΠ. πῶς γὰρ κάτοιδ', ὅν γ' εἶδον οὐδε-  
 πώποτε;  
 ΦΙΑ. οὐδ' ὄνομά γ' οὐδὲ τῶν ἐμῶν κακῶν  
 κλέος  
 252 ἦσθου ποτ' οὐδὲν, οἷς ἐγὼ διωλλύμην;  
 ΝΕΟΠ. ὥς μηδὲν εἰδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς.  
 ΦΙΑ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς  
 θεοῖς,  
 οὐ μηδὲ κληδὼν ὥδ' ἔχοντος οἴκαδε  
 256 μηδ' Ἑλλάδος γῆς μηδαμοῦ διηλθέ που.  
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ  
 γελῶσι σίγ' ἔχοντες, ἢ δ' ἐμὴ νόσος  
 αἰεὶ τέθηλε καπὶ μεῖζον ἔρχεται.  
 260 ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως,  
 ὅδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως  
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,  
 ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης, ὃν οἱ  
 264 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ  
 ἔρρίψαν αἰσχωῶς ὥδ' ἔρημον, ἀγρία  
 νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου  
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·  
 268 ξὺν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε  
 ὥχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας  
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ.  
 τότ' ἄσμενοί μ' ὥς εἶδον ἐκ πολλοῦ σάλου

- 272 εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρῳ,  
 λιπόντες ῥ' ἔχονθ', οἷα φωτὶ δυσμόρῳ  
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς  
 ἐπωφέλημα σμικρόν, οἷ' αὐτοῖς τύχοι.
- 276 σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς,  
 αὐτῶν βεβώτων, ἐξ ὕπνου στῆναι τότε ;  
 ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά ;  
 ὁρῶντα μὲν ναῦς, ἅς ἔχων ἐναυστόλουν,
- 280 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἐντοπον,  
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου  
 κάμνοντι συλλάβοιτο, πάντα δὲ σκοπῶν  
 εὕρισκον οὐδέν πλὴν ἀνιᾶσθαι παρόν,
- 284 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.  
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι,  
 κᾶδαι τι βαιᾷ τῇδ' ὑπὸ στέγῃ μόνον  
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
- 288 τόξον τόδ' ἐξεύρισκε, τὰς ὑποπτέρους  
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὅ μοι βάλοι  
 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας  
 εἰλυόμην, δύστηνον ἐξέλκων πόδα,
- 292 πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,  
 καὶ που πάγου χυθέντος, οἷα χεῖματι,  
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας  
 ἐμηχανώμην· εἴτα πῦρ ἂν οὐ παρῇν,
- 296 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις  
 ἔφην' ἄφαντον φῶς, ὃ καὶ σφύζει μ' αἶε.  
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα  
 πάντ' ἐκπορίζει, πλὴν τὸ μὴ νοσεῖν ἐμέ.
- 300 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης.  
 ταύτῃ πελάζει ναυβάτης οὐδείς ἐκόν.  
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων  
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
- 304 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.  
 τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε  
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ·  
 οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
- 308 ἐλεοῦσι μὲν, καί πού τι καὶ βορᾶς μέρος  
 προσέδοσαν οἰκτεῖραντες, ἢ τινα στολὴν  
 ἐκείνο δ' οὐδείς, ἢνίκ' ἂν μνησθῶ, θέλει,  
 σῶσαί μ' ἐς οἶκους, ἀλλ' ἀπόλλυμαι τάλας

312 ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ  
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.  
τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,  
ὦ παῖ, δεδράκασ' οἷς Ὀλύμπιοι θεοὶ

316 δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

ΧΟΡ. ἔοικα καὶ γὰρ τοῖς ἀφιγμένοις ἴσα  
ξένοις ἐποικτεῖρειν σε, Ποίαντος τέκνον.

ΝΕΟΠ. ἐγὼ δὲ, καὶ τὸς τοῖσδε μάρτυς ἐν  
λόγοις,

320 ὡς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν  
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.

ΦΙΛ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις  
324 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;

ΝΕΟΠ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,  
ἴν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ', ὅτι  
χῆ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν.

ΦΙΛ. εὖ γ', ὦ τέκνον. τίνας γὰρ ὧδε τὸν  
μέγαν

328 χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

ΝΕΟΠ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ'  
ἐρῶ,

ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν.

ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,

332 ΦΙΛ. οἴμοι· φράσῃς μοι μὴ πέρα, πρὶν ἂν  
μάθω

πρῶτον τόδ'· ἦ τέθνηχ' ὁ Πηλέως γόνος;

ΝΕΟΠ. τέθνηκεν, ἀνδρὸς οὐδενὸς, θεοῦ δ'  
ὑπο,

τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς.

336 ΦΙΛ. ἀλλ' εὐγενῆς μὲν ὁ κτανὼν τε χῶ  
θανών.

ἀμηχανῶ δὲ, πότερον, ὦ τέκνον, τὸ σὸν

πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.

ΝΕΟΠ. οἶμαι μὲν ἀρκεῖν σοὶ γε καὶ τὰ σ', ὦ  
τάλας,

340 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν.

ΦΙΛ. ὀρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν  
φράσον

αὔθις πάλιν μοι πρᾶγμ', ὅτῃ σ' ἐνύβρισαν.

ΝΕΟΠ. ἤλθόν με νηὶ ποικιλοστόλῃ μέτα

- 344 δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρὸς,  
 λέγοντες, εἴτ' ἀληθείς, εἴτ' ἄρ' οὖν μάτην,  
 ὥς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο  
 πατὴρ ἐμὸς, τὰ πέργαμ' ἄλλον ἢ μ' ἐλείν.  
 348 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολλὸν  
 χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ,  
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρῃ,  
 ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην.  
 352 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,  
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.  
 ἦν δ' ἡμαρ ἥδη δεύτερον πλέοντί μοι,  
 καγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ  
 356 κατηγόμην· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς  
 ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν  
 τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.  
 κείνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος  
 360 ἐπεὶ δάκρυσα κείνον, οὐ μακρῷ χρόνῳ  
 ἐλθὼν Ἀτρεΐδας πρὸς φίλους, ὥς εἰκὸς ἦν,  
 τά θ' ὅπλ' ἀπῆρουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.  
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,  
 364 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι  
 πατρῷ· ἐλίσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ  
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.  
 καγὼ δακρύσας εὐθὺς ἐξανίσταμαι  
 368 ὀργῇ βαρεῖα, καὶ καταλήγῃσας λέγω,  
 ὦ σχέτλι', ἣ τολμήσατ' ἀντ' ἐμοῦ τι  
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ;  
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ἦν κυρῶν,  
 372 ναῖ, παῖ, δεδώκας ἐνδίκως οὔτοι τάδε.  
 ἐγὼ γὰρ αὐτ' ἔσψα κακείνον παρών.  
 καγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς  
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος,  
 376 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.  
 ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσσοργος ὢν,  
 δηχθεὶς πρὸς ἀξήκουσεν ὥδ' ἡμέψατο,  
 οὐκ ἦσθ' ἴν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἴν' οὐ σ' ἔδει.  
 380 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν,  
 οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων.  
 τοιαῦτ' ἀκούσας κάξονειδισθεὶς κακὰ  
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος

- 384 πρὸς τοῦ κακίστου κακῶν Ὀδυσσέως.  
 κούκ αἰτιῶμαι κείνον ὡς τοὺς ἐν τέλει.  
 πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων  
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν,  
 388 διδασκάλων τρόποισι γίγνονται κακοί.  
 λόγος λέλεκται πᾶς. ὁ δ' Ἀτρεΐδας στυγῶν  
 ἐμοί θ' ὁμοίως καὶ θεοῖς εἶη φίλος.
- 392 ΧΟΡ. Ὅρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ  
 Διὸς, (στροφή.)  
 ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,  
 σὲ κάκει, μᾶτερ πότνι, ἐπηυδώμαν,  
 396 ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,  
 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,  
 400 ἰὼ μάκαιρα ταυροκτόνων  
 λεόντων ἔφεδρε, τῷ Λαρτίου  
 σέβας ὑπέρτατον.
- ΦΙΛ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφές  
 404 λύπης πρὸς ἡμᾶς, ὧ ξένοι, πεπλεύκατε,  
 καί μοι προσάδεθ', ὥστε γινώσκειν ὅτι  
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα κάξ' Ὀδυσσέως.  
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ  
 408 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς  
 μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν.  
 ἀλλ' οὐ τι τοῦτο θαῦμ' ἐμοιγ', ἀλλ' εἰ παρὼν  
 Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠνείχετο.
- 412 ΝΕΟΠ. οὐκ ἦν ἔτι ζῶν, ὧ ξέν· οὐ γὰρ ἂν  
 ποτε  
 ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.
- ΦΙΛ. πῶς εἶπας; ἀλλ' ἦ χούτος οἴχεται  
 θανών;
- ΝΕΟΠ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει.
- 416 ΦΙΛ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,  
 οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,  
 οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.
- ΝΕΟΠ. οὐ δῆτ' ἐπίστω τοῦτό γ' ἀλλὰ καὶ  
 μέγα
- 420 θάλλοντές εἰσι νῦν ἐν Ἀργεῖων στρατῷ.  
 ΦΙΛ. τί δ' αὖ παλαιὸς κάγαθός φίλος τ' ἐμός,  
 Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τά γε  
 κείνων κάκ' ἐξήρυκε, βουλεύων σοφά.

424 ΝΕΟΠ. κείνός γε πρᾶσσει νῦν κακῶς, ἐπεὶ  
θανών

Ἀντίλοχος αὐτῷ φρουῶδος, ὅσπερ ἦν γόνος.

ΦΙΛ. οἴμοι, δὴ αὐτῷ δ' ἐξέδειξας, οἶν ἐγὼ  
ἤκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.

428 φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν  
τεθναῶς, Ὀδυσσεὺς δ' ἔστιν αὐτὸν κἀνταῦθ', ἵνα  
χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν;

ΝΕΟΠ. σοφὸς παλαιστῆς κείνος· ἀλλὰ χαῖ  
σοφαὶ

432 γυνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

ΦΙΛ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐν-  
ταῦθά σοι

Πάτροκλος, ὃς σοῦ πατρός ἦν τὰ φίλτατα;

ΝΕΟΠ. χούτος τεθνηκώς ἦν· λόγῳ δέ σ' ἐν  
βραχεῖ

436 τοῦτ' ἐκδιδάξω· πόλεμος οὐδέν' ἄνδρ' ἐκὼν  
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.

ΦΙΛ. ζυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό  
γε

ἀναξίου μὲν φωτὸς ἐξερήσομαι,

440 γλώσσῃ δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ;

ΝΕΟΠ. ποίου δὲ τούτου πλήν γ' Ὀδυσσέως  
ἔρεῖς;

ΦΙΛ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,  
ὃς οὐκ ἂν εἴλειτ' εἰσάπαξ εἰπεῖν, ὅπου

444 μηδεὶς ἐψή· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

ΝΕΟΠ. οὐκ εἶδον αὐτὸν, ἤσθόμην δ' ἔγ' ὄντα  
νιν.

ΦΙΛ. ἔμελλ'· ἐπεὶ οὐδέν πω κακόν γ' ἀπώ-  
λετο,

ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες·

448 καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβῇ  
χαίρους' ἀναστρέφοντες ἐξ Ἰλίου, τὰ δὲ  
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεῖ.

ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν

452 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;

ΝΕΟΠ. ἐγὼ μὲν, ὧ γένεθλον Οἰταίου πατρός,  
τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον  
καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι·

- 456 ὅπου δ' ὁ χείρων τάγαθοῦ μεῖζον σθένει  
 κάποφθίνει τὰ χρηστὰ χῶ δειλὸς κρατεῖ,  
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ  
 ἀλλ' ἢ πετραία Σκῦρος ἐξαρκουῖσά μοι  
 460 ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δύμῳ.  
 νῦν δ' εἶμι πρὸς ναῦν. καὶ σὺ, Ποίαντος τέκνον,  
 χαῖρ' ὥς μέγιστα, χαῖρε· καί σε δαίμονες  
 νόσου μεταστήσειαν, ὥς αὐτὸς θέλεις.  
 464 ἡμεῖς δ' ἴωμεν· ὥς ὀπηνίκ' ἂν θεὸς  
 πλοῦν ἡμῖν εἴκῃ, τηνικαῦθ' ὁρμώμεθα.  
 ΦΙΛ. ἤδη, τέκνον, στέλλεσθε;  
 ΝΕΟΠ. καιρὸς γὰρ καλεῖ  
 πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ γγύθεν σκοπεῖν.  
 468 ΦΙΛ. πρὸς νῦν σε πατρός, πρὸς τε μητρός,  
 ὦ τέκνον,  
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,  
 ἱκέτης ἰκνουμαι, μὴ λίπῃς μ' οὕτω μόνον,  
 ἔρημον ἐν κακοῖσι τοῖσδ', οἷσις ὀρᾷς  
 472 ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·  
 ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μέν,  
 ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος·  
 ὅμως δὲ τλήθι. τοῖσι γενναίοισί τοι  
 476 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλείες.  
 σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλὸν,  
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,  
 ἔαν μόλῳ γῶ ζῶν πρὸς Οἰταίαν χθόνα.  
 480 ἴθι· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς.  
 τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,  
 εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην, ὅποι  
 ἦκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.  
 484 νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,  
 πείσθητι. προσπίτνω σε γόνασι, καί περ ὦν  
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῇς  
 ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.  
 488 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἐκσψάν μ' ἄγων,  
 ἢ πρὸς τὰ Χαλκῶδοντος Εὐβοίας σταθμά·  
 κάκειθεν οὐ μοι μακρὸς εἰς Οἶτην στόλος  
 Τραχινίαν τε δερᾶδα καὶ τὸν εὐροον  
 492 Σπερχεῖδόν ἐσται, πατρί μ' ὥς δεῖξῃς φίλῳ,  
 ὃν δὴ παλαιὸν ἐξότου δέδοικ' ἐγὼ



- 494 μή μοι βεβήκη. πολλά γὰρ τοῖς ἰγμένοις  
 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτάς,  
 496 αὐτόστολον πέμψαντά μ' ἐκσῶσαι δόμοις.  
 ἀλλ' ἢ τέθνηκεν, ἦ, τὰ τῶν διακόνων,  
 ὡς εἰκός, οἶμαι, τοῦμὸν ἐν σμικρῷ μέρους  
 ποιούμενοι τὸν οἶκαδ' ἠπειγον στόλον.  
 500 νῦν δ', εἰς σέ γὰρ πομπὸν τε καὐτὸν ἄγγελον  
 ἦκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν  
 ὡς πάντα δεινὰ, καπικινδύνως βροτοῖς  
 κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θᾶτερα.  
 504 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὄρα·  
 χῶταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον  
 σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθρ.  
 508 ΧΟΡ. οἴκτειρ', ἀναξ· πολλῶν ἔλεξεν δυσ-  
 οίστων πόνων (ἀντιστρ.)  
 ἄθλ', ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων.  
 εἰ δὲ πικρὺς, ἀναξ, ἔχθεις Ἀτρείδας,  
 512 ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος  
 μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν,  
 516 ἐπ' εὐστόλου ταχείας νεῶς  
 πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν  
 νέμεσιν ἐκφυγών.

ΝΕΟΠ. ὄρα σὺ, μὴ νῦν μὲν τις εὐχερὴς  
 παρῆς,

- 520 ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσία,  
 τότε οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

ΧΟΡ. ἦκιστα. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς  
 ἐμέ

τοῦννειδος ἔξεις ἐνδίκως ὀνειδίσαι.

- 524 ΝΕΟΠ. ἀλλ' αἰσχροὶ μέντοι, σοῦ γέ μ' ἐν-  
 δεέστερον

ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.  
 ἀλλ' εἰ δοκεῖ, πλέωμεν, ὕρμάσθω ταχύς·  
 χὴ ναῦς γὰρ ἄξει, κοῦκ ἀπαρνηθήσεται.

- 528 μόνον θεοὶ σφύζοιεν ἐκ τε τῆσδε γῆς  
 ἡμᾶς, ὅποι τ' ἐνθὲνδε βουλοίμεσθα πλεῖν.

- ΦΙΛ. ὦ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνὴρ,  
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς  
 532 ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλῆ.  
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω

- 534 ἄοικον εἰσοίκησιν, ὥς με καὶ μάθης  
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.  
 536 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν  
 ἄλλον λαβύντα, πλὴν ἐμοῦ, τλῆναι τάδε·  
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.  
 ΧΟΡ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,  
 540 ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,  
 χωρεῖτον, ὧν μαθόντες, αὐθις εἴσιτον.

## ΕΜΠΟΡΟΣ.

- Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,  
 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ,  
 544 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,  
 ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὖν,  
 τύχῃ δέ πως πρὸς ταυτὸν ὀρμισθεὶς πέδον.  
 πλέων γὰρ, ὥς ναύκληρος οὐ πολλῶ στόλῳ  
 548 ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν  
 Πεπάρηθον, ὥς ἤκουσα τοὺς ναύτας ὅτι  
 σοὶ πάντες εἶεν οἱ νεναυστοληκότες,  
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,  
 552 τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.  
 οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,  
 ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα  
 βουλευμάτων' ἐστί· κοῦ μόνον βουλευματα,  
 556 ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.  
 ΝΕΟΠ. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,  
 εἰ μὴ κακὸς πέφυκα, προσφιλεῖς μενεῖ.  
 φράσον δ' ἅπερ γ' ἔλεξας, ὥς μάθω, τί μοι  
 560 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις.  
 ΕΜΠ. φροῦδοι διώκοντές σε ναυτικῶ στόλῳ  
 Φοῖνιξ θ' ὁ πρέσβυς οἷ τε Θησέως κόροισι.  
 ΝΕΟΠ. ὥς ἐκ βίας μ' ἄξοντες, ἦ λόγοις  
 πάλιν ;  
 564 ΕΜΠ. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμί  
 σοι.  
 ΝΕΟΠ. ἦ ταῦτα δὴ Φοῖνιξ τε χοὶ ξυνναυ-  
 βάται  
 οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν ;  
 ΕΜΠ. ὥς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ'  
 ἔτι.

- 568 ΝΕΟΠ. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ  
αὐτάγγελος  
πλεῖν ἦν ἔτοιμος; ἦ φόβος τις εἶργέ νιν;  
ΕΜΠ. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως  
τε παῖς  
ἔστελλον, ἠνίκ' ἐξανηγόμην ἐγώ.
- 572 ΝΕΟΠ. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς  
ἔπλει;  
ΕΜΠ. ἦν δὴ τις. ἀλλὰ τόνδε μοι πρῶτον  
φράσον  
τίς ἐστίν· ἂν λέγῃς δέ, μὴ φώνει μέγα.  
ΝΕΟΠ. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτῆτης,  
ξένε.
- 576 ΕΜΠ. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον  
τάχος  
ἔκπλει σεαυτὸν ξυλλαβῶν ἐκ τῆσδε γῆς.  
ΦΙΛ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον  
ποτὲ  
διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;
- 580 ΝΕΟΠ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν  
λέγειν  
εἰς φῶς ὃ λέξει, πρὸς σὲ καμὲ, τούσδε τε.  
ΕΜΠ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης  
στρατῶ  
λέγονθ' ἂ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο  
584 δρῶν ἀντιπάσχω χρηστά θ', οἷ ἄνῃρ πένης.  
ΝΕΟΠ. ἐγὼ εἰμ' Ἀτρείδαις δυσμενής· οὗτος  
δέ μοι  
φίλος μέγιστος, οὔνεκ' Ἀτρείδας στυγεῖ.  
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλῇ, λόγον
- 588 κρύψαι πρὸς ἡμᾶς μηδέν· ὦν ἀκήκοας.  
ΕΜΠ. ὄρα τί ποιεῖς, παῖ.  
ΝΕΟΠ. σκοπῶ καγὼ πάλαι.  
ΕΜΠ. σὲ θήσομαι τῶνδ' αἴτιον.  
ΝΕΟΠ. ποιῶν λέγων.  
ΕΜΠ. λέγω. 'πὶ τοῦτον ἄνδρε τῷδ', ὥπερ  
κλύεις,
- 592 ὁ Τυδέως παῖς ἦ τ' Ὀδυσσεὺς βία,  
διώμοτοι πλέουσιν, ἦ μὴν ἦ λόγῳ  
πείσαντες ἄξιεν, ἦ πρὸς ἰσχύος κράτος.

595 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς  
 596 Ὀδυσσέως λέγοντος. οὗτος γὰρ πλέον  
 τὸ θάρσος εἶχε θάτερον, δράσειν τάδε.

ΝΕΟΠ. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω  
 χρόνῳ

τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,  
 600 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;  
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία  
 καὶ νέμεσις, οὔπερ ἔργ' ἀμύνουσιν κακά;

ΕΜΠ. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,  
 604 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,  
 Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο  
 Ἑλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,  
 ὁ πάντ' ἀκούων αἰσχυρὰ καὶ λωβήτ' ἔπη,  
 608 δόλιος Ὀδυσσεὺς, εἶλε δέσμιόν τ' ἄγων  
 εἶδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·  
 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν,  
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε  
 612 πέρσοιεν, εἰ μὴ τύνδε πείσαντες λόγῳ  
 ἄγοιεντο νήσου τῆσδ', ἐφ' ἧς ναίει τανῦν.  
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος  
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο  
 616 τὸν ἄνδρ' Ἀχαιοῖς τύνδε δηλώσειν ἄγων.  
 οἶοιτο μὲν, μάλισθ' ἐκούσιον λαβῶν,  
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κᾶρα  
 τέμνειν ἐφέϊτο τῷ θέλοντι μὴ τυχών.  
 620 ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι  
 καὐτῷ παραινῶ κεῖ τινος κήδει πέρι.

ΦΙΛ. οἶμοι τάλας. ἢ κείνος, ἢ πᾶσα βλάβη,  
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;  
 624 πεισθήσομαι γὰρ ὥδε κύξ Ἀἰδου θανῶν  
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ.

ΕΜΠ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ'  
 ἐπὶ  
 ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεούς.  
 628 ΦΙΛ. οὐκουν τάδ', ὦ παῖ, δεινά, τὸν Λαερτίου  
 ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς  
 δεῖξαι νεῶς ἄγοντ' ἐν Ἀργείοις μέσοις;  
 οὐ. θαῖσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ  
 632 κλύοιμ' ἐχίδνης, ἢ μ' ἔθηκεν ὥδ' ἄπουν.

633 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ  
τολμητά. καὶ νῦν οἷδ' ὀθούνεχ' ἵξεται.  
ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ

636 πέλαγος ὀρίζει τῆς Ὀδυσσεώς νεώς.

ΧΟΡ. ἴωμεν. ἦ τοι καίριος σπουδὴ πόνου  
λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.

ΝΕΟΠ. οὐκοῦν ἐπειδὴν πνεῦμα τοῦκ πρῶρας  
ἀνῆ,

640 τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.

ΦΙΛ. αἰὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς  
κακά.

ΝΕΟΠ. οὐκ ἀλλὰ κακείνοισι ταῦτ' ἐναντία.

ΦΙΛ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,

644 ὅταν παρῇ κλέψαι τε χάρπάσαι βία.

ΝΕΟΠ. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν  
λαβῶν

ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.

ΦΙΛ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν  
ἄπο.

648 ΝΕΟΠ. τί τοῦθ', ὃ μὴ νεώς γε τῆς ἐμῆς ἐνι;

ΦΙΛ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰὲ  
κοιμῶ τόδ' ἔλκος, ὥστε πραῦνεν πάνν.

ΝΕΟΠ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ'  
ἐρᾶς λαβεῖν;

652 ΦΙΛ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον  
παρερρύηκεν, ὡς λίπω μὴ τῷ λαβεῖν.

ΝΕΟΠ. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν  
ἔχεις;

ΦΙΛ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω  
χεροῖν.

656 ΝΕΟΠ. ἄρ' ἔστιν ὥστε ἀγγύθεν θεῶν λαβεῖν,  
καὶ βαστάσαι με, προσκύσαι θ' ὥσπερ θεόν;

ΦΙΛ. σοί γ', ὦ τέκνον, καὶ τοῦτο κἄλλο τῶν  
ἐμῶν,

ὅποῖον ἂν σοι ξυμφέρῃ, γενήσεται.

660 ΝΕΟΠ. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως  
ἔχω·

εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μὴ, πάρες.

ΦΙΛ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,  
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος

- 664 μόνος δέδωκας, ὃς χθόν' Οἰταίαν ἰδεῖν,  
ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν  
ἐχθρῶν μ' ἐνερθεν ὄντ' ἀνέστησας πέρα.  
θάρσει. παρέσται ταῦτά σοι καὶ θιγγάνειν,  
668 καὶ δόντι δοῦναι, καὶ ξεπεύξασθαι βροτῶν  
ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.  
εὐεργετῶν γὰρ καὶ τὸς αὐτ' ἐκτησάμην.  
ΝΕΟΠ. οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν  
φίλον.  
672 ὅστις γὰρ εὖ δρᾷν εὖ παθὼν ἐπίσταται,  
παντὸς γένοιτ' ἂν κτήματος κρείσσω φίλος.  
χωροῖς ἂν εἴσω.  
ΦΙΛ. καὶ σέ γ' εἰσάξω. τὸ γὰρ  
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.  
676 ΧΟΡ. Λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐδαμά,  
(στρ. α.)  
τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς  
680 κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν παγ-  
κρατῆς Κρόνου παῖς·  
ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν  
μοῖρα  
τοῦδ' ἐχθίοι συντυχόντα θνατῶν,  
684 ὃς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,  
ἀλλ' ἴσος ἔν γ' ἴσοις ἀνὴρ,  
ὦλλυθ' ὥδ' ἀναξίως. τὸ δὲ θαῦμ' ἔχει με,  
688 πῶς ποτε, πῶς ποτ' ἀμφιπλήκτων ῥοθίων  
μόνος κλύων,  
πῶς ἄρα πανδάκρυτον οὔτω βιοτὰν κατέσχευ'  
ἔν' αὐτὸς ἦν πρόσσυρος, οὐκ ἔχων βάσιν,  
(ἀντιστρ. α.)  
692 οὐδέ τιν' ἐγχώρων κακογείτονα,  
παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύ-  
σειεν αἱματηρόν·  
696 οὐδ' ὃς θερμοτάταν αἰμάδα κηκιομέναν ἐλκῶν  
ἐνθήρου ποδὺς ἠπίοισι φύλλοις  
κατευνάσειεν, εἴ τις ἐμπέσοι,  
700 φορβάδος ἐκ γαίας ἐλών·  
εἶρπε δ' ἄλλοτ' ἄλλον, τότ' ἂν εἰλυόμενος,  
704 παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρ-  
χοι, πόρον, ἀνίκ' ἐξανείη δακέθυμος ἄτα.

706 οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων  
(στρ. β'.)

708 αἶρων, τῶν νεμόμεσθ' ἄνδρες ἀλφησταί,  
πλὴν ἐξ ὠκυβύλων εἶποτε τόξων  
πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν.

712 ὦ μελέα ψυχά,  
ὅς μιν οἶνοχύτου πώματος ἤσθη δεκέτει χρόνῳ,  
710 λεύσσω δ' ὅπου γνοίῃ, στατὸν εἰς ὕδωρ  
ἀεὶ προσενώμα.

νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας  
(ἀντιστρ. β'.)

720 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων·  
ὅς νιν ποντοπόρῳ δούρατι πλήθει

724 πολλῶν μηνῶν, πατρώαν ἄγει πρὸς αὐλὰν  
Μηλιάδων νυμφᾶν,  
Σπερχειοῦ τε παρ' ὄχθαις, ἔν' ὁ χάλκασπις ἀνὴρ  
θεὸς

πλάθει θεοῖς, θείῳ πυρὶ παμφαῆς,

728 Οἷτας ὑπὲρ ὄχθων.

ΝΕΟΠ. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ὦδ' ἐξ  
οὐδενὸς

λόγου σιωπᾶς κἀπόπληκτος ὦδ' ἔχει;

732 ΦΙΛ. ᾶ ᾶ ᾶ ᾶ.

ΝΕΟΠ. τί ἔστιν;

ΦΙΛ. οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.

ΝΕΟΠ. μῶν ἄλγος ἴσχεις τῆς παρεστώσης  
νόσου;

ΦΙΛ. οὐ δῆτ' ἔγωγ'. —ἀλλ' ἄρτι κουφίζειν  
δοκῶ.

736 ἰὼ θεοί.

ΝΕΟΠ. τί τοὺς θεοὺς οὕτως ἀναστένων  
καλεῖς;

ΦΙΛ. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.

ᾶ ᾶ ᾶ ᾶ.

740 ΝΕΟΠ. τί ποτε πέπονθας; οὐκ ἔρεῖς, ἀλλ'  
ὦδ' ἔσει

σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.

ΦΙΛ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν  
κρύψαι παρ' ὑμῖν, ἀτταταῖ· διέρχεται,

744 διέρχεται. δύστηνος, ὦ τάλας ἐγώ.

- 745 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ,  
ἀπαππαπαῖ, παπαππαπαππαπαππαπαῖ.  
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
- 748 ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·  
ἀπάμησον ὥς τάχιστα· μὴ φείσῃς βίου.  
ἴθ', ὦ παῖ.  
ΝΕΟΠ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης,  
οὔτου
- 752 τοσήνδ' ἰυγὴν καὶ στόνον σαυτοῦ ποιεῖς;  
ΦΙΑ. οἶσθ', ὦ τέκνον.  
ΝΕΟΠ. τί δ' ἔστιν;  
ΦΙΑ. οἶσθ', ὦ παῖ.  
ΝΕΟΠ. τί σοί;  
ΦΙΑ. οὐκ οἶδα.  
ΝΕΟΠ. πῶς οὐκ οἶσθα;  
ΦΙΑ. παππαπαππαπαῖ.  
ΝΕΟΠ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος.
- 756 ΦΙΑ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ  
με.  
ΝΕΟΠ. τί δῆτα δράσω;  
ΦΙΑ. μὴ με ταρβήσας προδῶς.  
ἦκει γὰρ αὕτη διὰ χρόνον, πλάνοις ἴσως  
ὥς ἐξεπλήσθη.  
ΝΕΟΠ. ἰὼ ἰὼ δύστηνε σὺ,
- 760 δύστηνε δῆτα διὰ πόνων πάντων φανείς.  
βούλει λάβωμαι δῆτα καὶ θίγω τί σου;  
ΦΙΑ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ'  
ἐλὼν
- 764 τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῇ  
τὸ πῆμα τοῦτο τῆς νύσου τὸ νῦν παρόν,  
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν  
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξανῇ τόδε·
- 768 κοῦκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεῶν  
ἐκηλον εὔδειν. ἦν δὲ τῶδε τῷ χρόνῳ  
μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι  
ἐκόντα μήτ' ἄκουτα, μηδέ τῳ τέχνῳ
- 772 κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἄμα  
καμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ.  
ΝΕΟΠ. θάρσει προνοίας οὐνεκ'. οὐ δοθή-  
σεται



775 πλὴν σοὶ τε κάμοι' ξὺν τύχῃ δὲ πρόσφερε.

ΦΙΛ. ἰδὸν δέχου, παῖ· τὸν φθόνον δὲ πρόσ-  
κυσσον,

μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως  
έμοί τε καὶ τῷ πρόσθ' έμοῦ κεκτημένων.

ΝΕΟΠ. ὦ θεοὶ, γένοιτο ταῦτα νῦν· γένοιτο δὲ  
780 πλοῦς οὐριός τε κενσταλῆς ὅποι ποτὲ  
θεὸς δικαιοῖ. χῶ στόλος πορσύνεται.

ΦΙΛ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελῆς  
εὐχή·

στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ  
784 κηκῖον αἷμα, καὶ τι προσδοκῶ νέον.

παπαῖ, φεῦ.

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.  
προσέρπει,

788 προσέρχεται τόδ' ἐγγύς. οἶμοι μοι τάλας.  
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.  
ἀτταταῖ.

ὦ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερὲς  
792 στέρνων ἔχοιτ' ἄλγησις ἥδε. φεῦ, παπαῖ.  
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,  
'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' έμοῦ  
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;  
796 ὦμοι μοι.

ὦ θάνατε, θάνατε, πῶς αἰὲ καλούμενος  
οὕτω κατ' ἡμαρ, οὐ δύνα μολεῖν ποτε;  
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν

800 τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ  
ἐμπρησον, ὦ γενναῖε· καγὼ τοι ποτὲ  
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὀπλων,  
ἃ νῦν σὺ σφῆζεις, τοῦτ' ἐπηξίωσα δρᾶν.

804 τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς;

ΝΕΟΠ. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων  
κακά.

ΦΙΛ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ' ὥς  
ἥδε μοι

808 ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.  
ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.

ΝΕΟΠ. θάρσει, μενοῦμεν.

- 810 ΦΙΑ. ἦ μενεῖς ;  
 ΝΕΟΠ. σαφῶς φρόνει.  
 ΦΙΑ. οὐ μὴν σ' ἐνορκόν γ' ἀξιῶ θέσθαι,  
 τέκνον.
- 812 ΝΕΟΠ. ὥς οὐ θέμις γ' ἐμοῦσσι σοῦ μολεῖν  
 ἄτερ.  
 ΦΙΑ. ἐμβαλλε χειρὸς πίστιν.  
 ΝΕΟΠ. ἐμβάλλω μενεῖν.  
 ΦΙΑ. ἐκεῖσε νῦν μ', ἐκεῖσε  
 ΝΕΟΠ. ποῖ λέγεις ;  
 ΦΙΑ. ἄνω.  
 ΝΕΟΠ. τί παραφρονεῖς αὖ ; τί τὸν ἄνω  
 λεύσσεις κύκλον ;
- 816 ΦΙΑ. μέθες, μέθες με.  
 ΝΕΟΠ. ποῖ μεθῶ ;  
 ΦΙΑ. μέθες ποτέ.  
 ΝΕΟΠ. οὐ φημ' ἐάσειν.  
 ΦΙΑ. ἀπό μ' ὀλεῖς, ἦν προσθίγῃς.  
 ΝΕΟΠ. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον  
 φρονεῖς.  
 ΦΙΑ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.
- 820 τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαί μ' ἔα.  
 ΝΕΟΠ. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ  
 χρόνου  
 ἔξειν. κára γὰρ ὑπτιάζεται τόδε.  
 ἰδρῶς γέ τοί νιν πᾶν καταστάζει δέμας,
- 824 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς  
 αἰμορράγῃς φλέψ. ἀλλ' ἐάσωμεν, φίλοι,  
 ἔκηλον αὐτὸν, ὥς ἂν εἰς ὕπνον πέσῃ.  
 ΗΜΙΧΟΡ. á. Ὑπν' ὀδύνας ἀδαῆς, Ὑπνε δ'  
 ἀλγέων, (στρ.)
- 828 εὐαῆς ἡμῖν ἔλθοις,  
 εὐαίων, εὐαίων, ὦναξ·  
 ὄμμασι δ' ἀντίσχοις  
 τάνδ' αἵγλαν, ἧ τέταται τανῦν.
- 832 ἴθι, ἴθι μοι παιών.  
 ὦ τέκνον, ὄρα που στάσει,  
 ποῖ δὲ βάσει, πῶς τέ μοι τάντεῦθεν  
 φροντίδος. ὀρᾷς ἤδη.
- 836 πρὸς τί μενοῦμεν πράσσειν ;

837 καιρός τοι πάντων γνῶμαν ἴσχω  
πολὺ παρὰ πόδα κράτος ἄρυνται.

ΝΕΟΠ. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὀρώ,  
οὐνεκα θήραν (μεσφδός.)

840 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.  
τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κο-  
μίζειν.

κομπεῖν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺν  
ὄνειδος.

ΗΜΙΧΟΡ. β'. ἀλλὰ, τέκνον, τάδε μὲν θεὸς  
ὄψεται (ἀντιστρ.)

844 ὦν δ' ἂν κἀμείβῃ μ' αὐθις,  
βαιάν μοι, βαιάν, ὦ τέκνον,  
πέμπε λόγων φάμαν·  
ὥς πάντων ἐν νόσῳ εὐδρακῆς

848 ὕπνος ἄϋπνος λεύσσειν.

ἀλλ' ὅτι δύνῃ μάκιστον  
κεῖνό μοι, κείνο λάθρα  
ἐξιδού, ὅπα πράξεις.

852 οἶσθα γὰρ ὦν αὐδῶμαι,  
εἰ ταύταν τούτῳ γνῶμαν ἴσχεις,  
μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.

ΧΟΡ. οὐρός τοι, τέκνον, οὐρος·

856 ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἄρωγαν,  
ἐκτέταται νύχιος,—

ἀλεῆς ὑπὶ οὐρανῷ ἐσθλός,—

860 οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων,  
ἀλλά τις ὥς Ἀΐδα παρακείμενος  
ὄρα. βλέπ', εἰ καίρια φθέγγει·

τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, παῖ,

864 πόνος ὁ μὴ φοβῶν κράτιστος.

ΝΕΟΠ. σιγαῖν κελεύω, μηδ' ἀφεστάναι φρενῶν.

κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κᾶρα.

ΦΙΛ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλ-  
πίδων

868 ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.  
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξήνυχσ' ἐγὼ,  
τληναί σ' ἐλεινῶς ὥδε τὰ μὰ πῆματ᾽  
μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.

872 οὐκ οὐκ Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐπόροως

- 873 οὕτως ἐνεγκεῖν ἀγαθοὶ στρατηλάται.  
 ἀλλ' εὐγενὴς γὰρ ἡ φύσις κᾶξ εὐγενῶν,  
 ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεῖ  
 876 ἔθου, βοῆς τε καὶ δυσσομίας γέμων.  
 καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ  
 λήθη τις εἶναι κἀνάπαυλα δῆ, τέκνον,  
 σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνον,  
 880 ἴν', ἡνίκ' ἂν κύπος μ' ἀπαλλάξῃ ποτέ,  
 ὁρμώμεθ' ἐς ναῦν, μηδ' ἐπίσχωμεν τὸ πλεῖν.  
 ΝΕΟΠ. ἀλλ' ἥδομαι μέν σ' εἰσιδὼν παρ'  
 ἐλπίδα  
 ἀνώδυνον βλέποντα κἀμπνέοντ' ἔτι  
 884 ὥς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σου  
 πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο.  
 νῦν δ' αἶρε σαυτόν· εἰ δέ σοι μᾶλλον φίλον,  
 οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,  
 888 ἐπέπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.  
 ΦΙΑ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ  
 νοεῖς·  
 τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ  
 ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ  
 892 ἄλλος πόνος τούτοις συνναίειν ἐμοί.  
 ΝΕΟΠ. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ τὸς  
 ἀντέχου.  
 ΦΙΑ. θάρσει. τό τοι σύννηθες ὀρθώσῃ μ' ἔθος.  
 ΝΕΟΠ. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τούν-  
 θένδε γε;  
 896 ΦΙΑ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης  
 λόγῳ;  
 ΝΕΟΠ. οὐκ οἶδ' ὅποι χρὴ τᾶπορον τρέπειν  
 ἔπος.  
 ΦΙΑ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον,  
 τάδε.  
 ΝΕΟΠ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους  
 κυρῶ.  
 900 ΦΙΑ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος  
 ἔπεισεν, ὥστε μή μ' ἄγειν ναύτην ἔτι;  
 ΝΕΟΠ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν  
 ὅταν λιπὼν τις δρᾷ τὰ μὴ προσεικότα.  
 904 ΦΙΑ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε

- 905 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.  
 ΝΕΟΠ. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιῶμαι  
 πάλαι.  
 ΦΙΛ. οὐκ οὖν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς  
 ὀκνῶ.
- 908 ΝΕΟΠ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ  
 κακός,  
 κρύπτων θ' ἂ μὴ δεῖ, καὶ λέγων αἰσχιστ' ἐπῶν;  
 ΦΙΛ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνῶμην ἔφυν,  
 προδούς μ' ἔοικε κάκλιπών τὸν πλοῦν στελεῖν.
- 912 ΝΕΟΠ. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ  
 μὴ  
 πέμπω σε μάλλον, τοῦτ' ἀνιῶμαι πάλαι.  
 ΦΙΛ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μαν-  
 θάνω.  
 ΝΕΟΠ. οὐδὲν σε κρύψω. δεῖ γὰρ ἐς Τροίαν  
 σε πλεῖν
- 916 πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρείδων στόλον.  
 ΦΙΛ. οἴμοι, τί εἶπας;  
 ΝΕΟΠ. μὴ στέναζε, πρὶν μάθης.  
 ΦΙΛ. ποῖον μάθημα; τί με νοεῖς δρᾶσαι  
 ποτε;  
 ΝΕΟΠ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα  
 δὲ
- 920 ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολῶν.  
 ΦΙΛ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;  
 ΝΕΟΠ. πολλὴ κρατεῖ  
 τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.  
 ΦΙΛ. ἀπόλωλα τλήμων, προδέδομαι. τί μ',  
 ὦ ξένε,
- 924 δέδρακας; ἀπόδος ὥς τάχος τὰ τόξα μοι.  
 ΝΕΟΠ. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει  
 κλύειν  
 τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.  
 ΦΙΛ. ὦ πῦρ σὺ καὶ πᾶν δαῖμα καὶ πανουρ-  
 γίας
- 928 δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,  
 οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὕρῶν  
 τὸν προστρόπαιον, τὸν ἱκέτην. ὦ σχέτλιε;  
 ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.

- 932 ἀπόδος, ἰκνουμαι σ', ἀπόδος, ἰκετεύω, τέκνον.  
 πρὸς θεῶν πατρώων, τὸν βίον με μῆφελος.  
 ὦμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,  
 ἀλλ' ὡς μεθήσων μήποθ', ὥδ' ὕρᾳ πάλιν.
- 936 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι  
 θηρῶν ὀρείων, ὦ καταρρύγες πέτραι,  
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῃ λέγω,  
 ἀνακλαίομαι παρῶσι τοῖς εἰωθόσιν,
- 940 οἷ ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·  
 ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·  
 προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου  
 ἱερὰ λαβῶν τοῦ Ζηνὸς Ἡρακλέους ἔχει,
- 944 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.—  
 ὡς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει,  
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἢ καπνοῦ σκιάν,  
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
- 948 εἰλέν μ'· ἐπεὶ οὐδ' ἂν ὥδ' ἔχοντ', εἰ μὴ δόλῳ.  
 νῦν δ' ἡπάτημαι δύσμορος. τί χρή με δρᾶν;  
 ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν στυγερῷ γενοῦ.  
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.
- 952 ὦ σχῆμα πέτρας δίπυλον, αὐθις αὖ πάλιν  
 εἴσειμι πρὸς σὲ ψιλὸς, οὐκ ἔχων τροφήν·  
 ἀλλ' ἀνανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,  
 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην
- 956 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας  
 θανῶν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,  
 καί μ' οὐς ἐθήρων πρύσθε θηράσουσι νῦν·  
 φόνον φόνου δὲ ῥύσιον τίσω τάλας
- 960 πρὸς τοῦ δοκοῦντος οὐδέν εἰδέναι κακόν.  
 ὅλοιο μὴ πω, πρὶν μάθοιμ' εἰ καὶ πάλιν  
 γνῶμην μετόισις· εἰ δὲ μὴ, θάνοις κακῶς.
- ΧΟΡ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς,  
 ἄναξ,
- 964 ἤδη ὅστι καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.  
 ΝΕΟΠ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ  
 τις  
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙΛ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ  
 παρῆς
- 968 στυγοῦ βροτοῖς ὄνειδος, ἐκκλῆψας ἐμέ.

- 969 ΝΕΟΠ. οἶμοι, τί δράσω; μή ποτ' ὤφελον  
 λιπεῖν  
 τὴν Σκυρον· οὕτω τοῖς παροῦσιν ἄχθομαι.  
 ΦΙΛ. οὐκ εἶ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν  
 μαθὼν
- 672 ἔοικας ἥκειν αἰσχροῖς. νῦν δ' ἄλλοισι δοῦς  
 οἷς εἰκὸς, ἐκπλεῖ, τὰμά μοι μεθεῖς ὕπλα.  
 ΝΕΟΠ. τί δρῶμεν, ἄνδρες;  
 ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;  
 οὐκ εἶ, μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ, πάλιν;
- 976 ΦΙΛ. οἶμοι, τίς ἀνὴρ; ἄρ' Ὀδυσσέως κλύω;  
 ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰς-  
 ορᾶς.  
 ΦΙΛ. οἶμοι· πέπραμαι καπόλῳλ' ὃδ' ἦν  
 ἄρα  
 ὁ ξυλλαβὼν με καπνοσφίσας ὕπλων.
- 980 ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ  
 τάδε.  
 ΦΙΛ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.  
 ΟΔ. τοῦτο μὲν,  
 οὐδ' ἦν θέλῃ, δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ  
 στεῖλαι ἅμ' αὐτοῖς, ἢ βία στελοῦσί σε.
- 984 ΦΙΛ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήσατε,  
 οἷδ' ἐκ βίης ἄξουσιν;  
 ΟΔ. ἦν μῆρπης ἐκόν.  
 ΦΙΛ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς  
 σέλας  
 Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,  
 988 εἰ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία;  
 ΟΔ. Ζεὺς ἔσθ', ἴν' εἰδῆς, Ζεὺς, ὃ τῆσδε γῆς  
 κρατῶν,  
 Ζεὺς, ὃ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ.  
 ΦΙΛ. ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν·  
 992 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.  
 ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.  
 ΦΙΛ. οὐ φημ' ἔγωγε.  
 ΟΔ. φημί. πειστέον τάδε.  
 ΦΙΛ. οἶμοι τάλας. ἡμᾶς μὲν ὥς δούλους  
 σαφῶς
- 996 πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.

997 ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν

Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίῃ.

ΦΙΛ. οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,

1000 ἕως ἂν ᾗ μοι γῆς τόδ' αἰπεινὸν βάθρον.

ΟΔ. τί δ' ἐργασείεις;

ΦΙΛ. κρᾶτ' ἐμὸν τόδ' αὐτίκα

πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.

ΟΔ. ξυλλάβεται αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.

1004 ΦΙΛ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρεῖα φίλης νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.

ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,

οἷ' αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν

1008 πρόβλημα σαυτοῦ παῖδα τύνδ' ἀγνώτ' ἐμοί,

ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,

ὃς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν,

δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων

1012 οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ 'παθον.

ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰ

ψυχὴ νιν ἀφυῇ τ' ὄντα κοῦ θέλονθ' ὅμως

εὖ προϋδίδαξεν ἐν κακοῖς εἶναι σοφόν.

1016 καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς

ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προϋβάλου

ἄφιλον, ἔρημον, ἄπολιν, ἐν ζῶσιν νεκρόν.

φεῦ.

ὅλοιο· καὶ σοὶ πολλάκις τόδ' εὐξάμην.

1020 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι,

σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνουμαι

τοῦτ' αὖθ', ὅτι ζῶ, σὺν κακοῖς πολλοῖς τάλας,

γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρώεω

1024 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς

καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς

ἐπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον

ἐκόντα πλεύσανθ' ἐπὶ τὰ ναυσὶ ναυβάτην,

1028 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ σέ.

καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;

ὃς οὐδὲν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι.

πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι



- 1032 **χωλός, δυσώδης; πῶς θεοῖς ἔξεστ', ἐμοῦ**  
**πλεύσαντος, αἶθριν ἱερά; πῶς σπένδειν ἔτι;**  
**αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.**  
**κακῶς ὅλοισθ'. ὀλεῖσθε δ' ἡδίκηκότες**
- 1036 **τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.**  
**ἔξοιδα δ' ὥς μέλει γ'. ἐπεὶ οὐποτ' ἂν στόλον**  
**ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἄνδρὸς ἀθλίου,**  
**εἰ μὴ τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.**
- 1040 **ἀλλ', ὦ πατρώα γῆ θεοί τ' ἐπόψιοι,**  
**τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ**  
**ξύμπαντας αὐτοὺς, εἴ τι κάμ' οἰκτείρετε.**  
**ὥς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας**
- 1044 **τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.**  
**ΧΟΡ. βαρύς τε, καὶ βαρεῖαν ὁ ξένος φάτιν**  
**τὴνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπέικουσαν κακοῖς.**  
**ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ'**  
**ἔπη,**
- 1048 **εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῷ λόγου.**  
**οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·**  
**χῶπον δικαίων καγαθῶν ἀνδρῶν κρίσις,**  
**οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.**
- 1052 **νικᾶν γε μέντοι πανταχοῦ χρῆζων ἔφυν,**  
**πλὴν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.**  
**ἄφετε γὰρ αὐτὸν, μηδὲ προσψάυσητ' ἔτι.**  
**ἔατε μίμνειν. οὐδέ σου προσχρῆζομεν,**
- 1056 **τά γ' ὅπλ' ἔχοντες ταῦτ'. ἐπεὶ πάρεστι μὲν**  
**Τεῦκρος παρ' ἡμῖν, τὴνδ' ἐπιστήμην ἔχων,**  
**ἐγώ θ', ὅς οἶμαι σοῦ κάκιον οὐδὲν ἂν**  
**τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.**
- 1060 **τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν.**  
**ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας**  
**τιμὴν ἐμοὶ νείμειεν, ἣν σὲ χρῆν ἔχειν.**  
**ΦΙΛ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς**  
**ἐμοῖς**
- 1064 **ὕπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;**  
**ΟΔ. μή μ' ἀντιφώνει μηδὲν, ὥς στείχοντα**  
**δή.**  
**ΦΙΛ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς**  
**ἔτι**  
**γενήσομαι προσφθεγκτὸς, ἀλλ' οὕτως ἄπει;**

1068 ΟΔ. χώρει σύ· μὴ πρόσλευσσε, γενναῖός περ  
ῶν,

ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙΛ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι,  
λειφθήσομαι δὴ κοῦκ ἐποικτερεῖτέ με;

1072 ΧΟΡ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς·  
ὅς' ἂν

οὔτος λέγῃ σοι, ταῦτά σοι χῆμεῖς φαμέν.

ΝΕΟΠ. ἀκούσομαι μὲν ὥς ἔφυν οἴκτου πλέως  
πρὸς τοῦδ'· ὅμως δὲ μέιναι, εἰ τούτῳ δοκεῖ,

1076 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεῶς  
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.

χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι

λῶν τιν' ἡμῖν. νῶ μὲν οὖν ὁρμώμεθον,

1080 ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς.

ΦΙΛ. ὦ κοίλας πέτρας γύαλον (στρ. α.)

1084 θερμὸν καὶ παγετῶδες, ὥς σ' οὐκ ἔμελλον ἄρ',  
ὦ τάλας,

λείψειν οὐδέποτε, ἀλλὰ μοι καὶ θνήσκοντι συν-  
οίσει.

ὦ μοι μοί μοι.

1088 ὦ πληρέστατον αὐλῖον

λύπας τὰς ἀπ' ἐμοῦ τάλαν, τίπτ' αὖ μοι τὸ κατ'  
ἡμαρ

ἔσται; τοῦ ποτε τεύξομαι

σιτονόμου μέλεος πόθεν ἐλπίδος;

1092 εἴθ' αἰθέρος ἄνω

πτωκάδες ὀξύτόνου διὰ πνεύματος

ἔλοιεν. οὐ γὰρ ἴσχω.

ΧΟΡ. σύ τοι, σύ τοι κατηξίωσας, (στρ. β')

1096 ὦ βαρύποτμ', οὐκ ἄλλοθεν

ἔχει τύχα τᾶδ' ἀπὸ μείζονος,

εὐτέ γε παρὴν φρονῆσαι

1100 λωίονος δαίμονος εἴλου τὸ κάκιον αἰνεῖν.

ΦΙΛ. ὦ τλάμων, τλάμων ἄρ' ἐγὼ (ἀντιστρ. α.)

1104 καὶ μόχθῳ λωβατὸς, ὅς ἤδη μετ' οὐδενὸς  
ὑστερον

ἀνδρῶν εἰσοπίσω τάλας ναίων ἐνθάδ' ὀλοῦμαι,  
αἰαῖ, αἰαῖ,

1108 οὐ φορβὰν ἔτι προσφέρων,

1110 οὐ, πτανῶν ἀπ' ἐμῶν ὄπλων κραταιαῖς μετὰ

χερσὶν  
ἴσχων· ἀλλὰ μοι ἄσκοπα

1112 κρυπτά τ' ἔπη δολερᾶς ὑπέδου φρενός·

ἰδοίμαν δέ νιν,  
τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον  
ἐμὰς λαχόντ' ἀνίας.

1116 ΧΟΡ. πότμος, πότμος σε δαιμόνων τάδ',  
(ἀντιστρ. β'.)

οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ  
χειρὸς ἐμᾶς. στυγεράν ἔχε

1120 δύσποτμον ἄρὰν ἐπ' ἄλλοις.

καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπώσῃ.

ΦΙΛ. οἴμοι μοι, καὶ πον πολιάς (στρ. γ'.)

1124 πόντου θινὸς ἐφήμενος,

γελαῖ μου, χερὶ πάλλων  
τὰν ἐμὰν μελέου τροφάν,  
τὰν οὐδεὶς ποτ' ἐβάστασεν.

1128 ὦ τόξον φίλον, ὦ φίλων

χειρῶν ἐκβεβιασμένον,  
ἣ που ἐλεινὸν ὄρᾳς, φρένας εἴ τινας  
ἔχεις, τὸν Ἡράκλειον

1132 ἄρθμιον ὦδέ σοι

οὐκ ἔτι χρησόμενον τὸ μεθύστερον  
ἔτ', ἀλλ' ἐν μεταλλαγᾷ  
πολυμηχάνου ἀνδρὸς ἐρέσσει,

1136 ὄρων μὲν αἰσχροῦς ἀπάτας, στυγνόν τε φῶτ'

ἐχθοδοπόν,  
μυρί' ἀπ' αἰσchrῶν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῖν  
κάκ' ἐμήσατ' \* \*.

1140 ΧΟΡ. ἀνδρός τοι, τὸ μὲν εὖ δίκαιον εἰπεῖν,  
(στρ. δ'.)

εἰπόντος δέ, μὴ φθονεράν  
ἐξῶσαι γλώσσας ὀδύναν.  
κεῖνος δ' εἰς ἀπὸ πολλῶν

1144 ταχθεὶς τῶνδ' ἐφημοσύνα  
κοινὰν ἤνυσεν εἰς φίλους ἀρωγάν.

ΦΙΛ. ὦ πτανὰ θῆραι χαροπῶν τ'  
(ἀντιστρ. γ'.)

ἔθνη θηρῶν, οὐς ὄδ' ἔχει

- 1148 χῶρος οὐρεσιβώτας,  
φυγᾶ μ' οὐκ ἔτ' ἀπ' αὐλίων  
πελάτ'· οὐ γὰρ ἔχω χεροῖν  
τὰν πρόσθεν βελέων ἀκμάν,
- 1152 ὦ δύστανος ἐγὼ τανῦν,  
ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,  
οὐκ ἔτι φοβητὸς ὑμῖν.  
ἔρπετε, νῦν καλὸν
- 1156 ἀντίφονον κορέσαι στόμα πρὸς χάριν  
ἐμᾶς σαρκὸς αἰόλας.  
ἀπὸ γὰρ βίον αὐτίκα λείψω.
- 1160 πόθεν γὰρ ἔσται βιοτά; τίς ὧδ' ἐν αὔραις  
τρέφεται,  
μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος  
αἴα;
- XOP. πρὸς θεῶν, εἴ τι σέβει ξένον, πέ-  
λασσον, (ἀντιστρ. δ').
- 1164 εὐνοία πάσα πελάταν·  
ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σόν,  
κῆρα τάνδ' ἀποφεύγειν.  
οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'
- 1168 ἔχειν μυρίον ἄχθος, ὃ ξυνοικεῖ.  
ΦΙΛ. πάλιν, πάλιν παλαιὸν ἄλγην ὑπέμνα-  
σας, ὦ (ἀνομοιόστρ.)  
λῶστε τῶν πρὶν ἐντόπων.
- 1172 τί μ' ὤλεσας; τί μ' εἴργασαι;  
XOP. τί τοῦτ' ἔλεξας;  
ΦΙΛ. εἰ σὺ τὰν ἐμοὶ στυγερὰν Τρωάδα γὰν  
μ' ἥλπισας ἄξειν.
- 1176 XOP. τόδε γὰρ νοῶ κράτιστον.  
ΦΙΛ. ἀπὸ νῦν με λείπετ' ἤδη.  
XOP. φίλα μοι, φίλα ταῦτα παρήγγειλας,  
ἐκόντι πράσσειν.  
ἴωμεν, ἴωμεν,
- 1180 ναὸς ἴν' ἡμῖν τέτακται.  
ΦΙΛ. μὴ, πρὸς ἀραίου Διὸς, ἔλθης, ἰκετεύω.  
XOP. μετρίαζε.
- 1184 ΦΙΛ. ὦ ξένοι,  
μείνατε, πρὸς θεῶν.  
XOP. τί θροεῖς;

- 1186 ΦΙΛ. αἰαῖ αἰαῖ, δαίμων δαίμων.  
ἀπόλωλ' ὁ τάλας·
- 1188 ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ  
τεύξω τῷ μετόπιν τάλας;  
ὦ ξένοι, ἔλθετ' ἐπήλυδες αὔθις.  
ΧΟΡ. τί ῥέζοντες ἀλλοκότῳ
- 1192 γνῶμα τῶν πάρος, ὧν προῦφαινες;  
ΦΙΛ. οὔτοι νεμεσητόν,  
ἀλύοντα χειμερίῳ  
λύπα καὶ παρὰ νοῦν θροεῖν.
- 1196 ΧΟΡ. βᾶθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.  
ΦΙΛ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,  
οὐδ' εἰ πυρφόρος ἀστεροπητῆς  
βροντᾶς αὐγαῖς μ' εἴσι φλογίζων.
- 1200 ἐρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ  
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον  
ἀπᾶσαι.  
ἀλλ', ὦ ξένοι, ἐν γέ μοι εὖχος ὀρέξατε.
- 1204 ΧΟΡ. ποῖον ἐρεῖς τόδ' ἔπος;  
ΦΙΛ. ξίφος εἴ ποθεν,  
ἦ γένυν, ἦ βελέων τι, προπέμψατε.  
ΧΟΡ. ὥς τίνα δὴ ῥέξης παλάμαν ποτέ;
- 1208 ΦΙΛ. κρατ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερσί·  
φονᾶ, φονᾶ νόος ἦδη.  
ΧΟΡ. τί ποτε;  
ΦΙΛ. πατέρα ματεύων.  
ΧΟΡ. ποῖ γὰρ;  
ΦΙΛ. ἐς Ἄιδου·
- 1212 οὐ γὰρ ἐν φάει γ' ἔτι.  
ὦ πόλις, ὦ πόλις πατρία,  
πῶς ἂν εἰσίδοιμ' ἄθλιός σ' ἀνὴρ,  
ὅς γε σὰν λιπῶν ἱερὰν λιβάδ'
- 1216 ἐχθροῖς ἔβαν Δαναοῖς  
ἀρωγός· ἔτ' οὐδέν εἰμι.  
ΧΟΡ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ  
στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας
- 1220 Ὀδυσσεᾶ στείχοντα τόν τ' Ἀχιλλέως  
γόνον πρὸς ἡμᾶς δεῦρ' ἴοντ' ἐλεύσσομεν.  
ΟΔ. οὐκ ἂν φράσειας, ἦντιν' αὐτὸς παλίντροπος  
κέλευθον ἔρπεις ὥδε σὺν σπουδῇ ταχύς;

- 1224 ΝΕΟΠ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν  
 χρόνῳ.  
 ΟΔ. δεινὸν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν;  
 ΝΕΟΠ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι  
 στρατῷ.  
 ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρέπον·  
 1128 ΝΕΟΠ. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισι  
 ἐλών.  
 ΟΔ. τὸν ποῖον; ὦμοι· μῶν τι βουλεύει  
 νέον;  
 ΝΕΟΠ. νέον μὲν οὐδὲν, τῷ δὲ Ποίαντος  
 τόκῳ.  
 ΟΔ. τί χρῆμα δράσεις; ὥς μ' ὑπῆλθέ τις  
 φόβος.  
 1232 ΝΕΟΠ. παρ' οὐπὲρ ἔλαβον τάδε τὰ τύξ',  
 αὐθις πάλιν  
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι  
 νοεῖς;  
 ΝΕΟΠ. αἰσχροῶς γὰρ αὐτὰ κού δίκη λαβὼν  
 ἔχω.  
 ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις  
 τάδε;  
 1236 ΝΕΟΠ. εἰ κερτόμησίς ἐστι τάληθ' ἡ λέγειν.  
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἶρηκας  
 λόγον;  
 ΝΕΟΠ. δις ταῦτά βούλει καὶ τρίς ἀνα-  
 πολεῖν μ' ἔπη;  
 ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.  
 1240 ΝΕΟΠ. εὖ νῦν ἐπίστω· πάντ' ἀκήκοας λόγον.  
 ΟΔ. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν.  
 ΝΕΟΠ. τί φῆς; τίς ἔσται μ' οὐπικωλύσων  
 τάδε;  
 ΟΔ. ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.  
 1244 ΝΕΟΠ. σοφὸς πεφνκῶς οὐδὲν ἐξαυδᾶς σοφόν.  
 ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά.  
 ΝΕΟΠ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω  
 τάδε.  
 ΟΔ. καὶ πῶς δίκαιά σ', ἄλαβες βουλαῖς  
 ἐμαῖς,  
 1248 πάλιν μεθεῖναι ταῦτα;

1248 ΝΕΟΠ. τὴν ἁμαρτίαν  
αἰσχροὺς ἁμαρτῶν ἀναλαβεῖν πειράσομαι.

ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων  
τάδε;

ΝΕΟΠ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ  
φόβον.

1252 ΟΔ. οὐ τάρρα Τρωσὶν, ἀλλὰ σοὶ μαχοῦμεθα.

ΝΕΟΠ. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ  
δραῖν.

ΟΔ. ἔστω τὸ μέλλον. χεῖρα δεξιὰν ὀρέῃς  
κώπης ἐπιψάουσαν;

ΝΕΟΠ. ἀλλὰ καμέ τοι

1256 ταῦτόν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.

ΟΔ. καίτοι σ' ἰάσω· τῷ δὲ σύμπαντι στρατῷ  
λέξω τάδ' ἐλθὼν, ὅς σε τιμωρήσεται.

ΝΕΟΠ. ἔσωφρόνησας· κἂν τὰ λοῖφ' οὕτω  
φρονῇς,

1260 ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα.

σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,  
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

ΦΙΛ. τίς αὖ παρ' ἄντροις θύρῳβος ἴσταται  
βοῇς;

1264 τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;—

ὦμοι· κακὸν τὸ χρῆμα. μῶν τί μοι μέγα  
πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

ΝΕΟΠ. θάρσει· λόγους δ' ἄκουσον, οὓς ἤκω  
φέρων.

1268 ΦΙΛ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ  
λύγων

καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.

ΝΕΟΠ. οὐκ οὐν ἔνεστι καὶ μεταγνῶναι πάλιν;

ΦΙΛ. τοιοῦτος ἦσθα τοῖς λόγοισι, χῶτε μοῦ

1272 τὰ τόξ' ἔκλεπτες, πιστός, ἀτηρὸς λάθρα.

ΝΕΟΠ. ἀλλ' οὐ τι μὴν νῦν· βούλουαι δέ  
σου κλύειν,

πότερα δέδοκται σοι μένοντι καρτερεῖν,

ἢ πλεῖν μεθ' ἡμῶν.

ΦΙΛ. παῦε, μὴ λέξης πέρα.

1276 μάτην γὰρ ἂν εἴπῃς γε πάντ' εἰρήσεται.

ΝΕΟΠ. οὕτω δέδοκται;

- 1277 ΦΙΛ. καὶ πέρα γ' ἴσθ' ἢ λέγω.  
 ΝΕΟΠ. ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι  
 λόγοις  
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
- 1280 κυρῶ, πέπαυμαι.  
 ΦΙΛ. πάντα γὰρ φράσεις μάτην.  
 οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,  
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν  
 ἀπεστέρηκας. κατὰ νουθετεῖς ἐμὲ
- 1284 ἐλθὼν, ἀρίστου πατρὸς αἰσχιστος γεγώς.  
 ὕλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ  
 ὁ Λαρτίου παῖς, καὶ σύ.  
 ΝΕΟΠ. μὴ 'πεύξῃ πέρα  
 δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.
- 1288 ΦΙΛ. πῶς εἴπας; ἄρα δεύτερον δολούμεθα;  
 ΝΕΟΠ. ἀπώμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας.  
 ΦΙΛ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα.  
 ΝΕΟΠ. τοῦργον παρέσται φανερόν. ἀλλὰ  
 δεξιὰν
- 1292 πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.  
 ΟΔ. ἐγὼ δ' ἀπανδῶ γ', ὥς θεοὶ ξυνίστορες,  
 ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.  
 ΦΙΛ. τέκνον, τίνος φώνημα, μῶν Ὀδυσσεώς,
- 1296 ἐπρησθόμην;  
 ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄραες,  
 ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίη,  
 ἵάν τ' Ἀχιλλέως παῖς ἕαν τε μὴ θέλῃ.  
 ΦΙΛ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ  
 βέλος.
- 1300 ΝΕΟΠ. ἤ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς  
 βέλος.  
 ΦΙΛ. μέθες μέ, πρὸς θεῶν, χεῖρα, φίλτατον  
 τέκνον.  
 ΝΕΟΠ. οὐκ ἂν μεθείην.  
 ΦΙΛ. φεῦ· τί μ' ἄνδρα πολέμιον  
 ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;
- 1304 ΝΕΟΠ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ  
 καλόν.  
 ΦΙΛ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώ-  
 τος στρατοῦ,



- 1306 τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς  
 ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.
- 1308 ΝΕΟΠ. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ  
 ἔσθ' ὅτου  
 ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.  
 ΦΙΛ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ  
 τέκνον  
 ἐξ ἧς ἐβλαστες· οὐχὶ Σισύφου πατρός,  
 1312 ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων ὅτ' ἦν  
 ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.  
 ΝΕΟΠ. ἦσθην πατέρα τὸν ἄμὸν εὐλογοῦντά  
 σε,  
 αὐτόν τέ μ'· ὦν δέ σου τυχεῖν ἐφίεμαι,  
 1316 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·  
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,  
 ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν  
 1320 δίκαιόν ἐστιν οὐτ' ἐποικτεῖρειν τινά.  
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,  
 εἰάν τε νουθετῇ τις εὐνοία λέγων,  
 στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.  
 1324 ὅμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·  
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω.  
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,  
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ  
 1328 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιν·  
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἂν τυχεῖν  
 νόσου βαρείας, ὥς ἂν οὗτος ἥλιος  
 ταύτῃ μὲν αἶρη, τῇδε δ' αὖ δύνῃ πάλιν,  
 1332 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς πόλῃς,  
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν  
 νόσου μαλαχθῇς τῆσδε, καὶ τὰ πέργαμα  
 ξὺν τοῖσδε τόξοις ξὺν τ' ἐμοὶ πέρσας φανῇς.  
 1336 ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.  
 ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,  
 Ἐλενος ἀριστόμαντις, ὃς λέγει σαφῶς  
 ὥς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,  
 1340 ὥς ἐστ' ἀνάγκη τοῦ παρεστῶτος θέρους  
 Τροίαν ἀλῶναι πᾶσαν· ἢ δίδωσ' ἐκὼν  
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.

1343 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.

1344 καλὴ γὰρ ἡ ἵκτῃσις, Ἑλλήνων ἕνα  
κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας  
εἰς χεῖρας ἐλθεῖν, εἴτα τὴν πολύστονον  
Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

1348 ΦΙΛ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις  
ἄνω

βλέποντα κοῦκ ἀφῆκας εἰς Ἄιδου μολεῖν;  
οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις  
τοῖς τοῦδ', ὅς εὖνους ὦν ἐμοὶ παρήνευσεν;  
1352 ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς ὁ δύσμορος  
εἰς φῶς τάδ' ἔρξας εἶμι; τῷ προσήγορος;  
πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι  
ταῦτ', ἐξανασχίσεσθε τοῖσιν Ἀτρείως

1356 ἐμὲ ξυνόντα παισὶν, οἳ μ' ἀπώλεσαν;  
πῶς τῷ πανώλει παιδί τῷ Λαερτίου;  
οὐ γάρ με τάλγος τῶν παρελθόντων δάκνει,  
ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι

1360 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν  
μήτηρ γένηται, τᾶλλα παιδεύει κακά.  
καὶ σοῦ δ' ἐγωγε θαυμάσας ἔχω τόδε.  
χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,

1364 ἡμᾶς τ' ἀπείργειν, οἳ γέ σου καθύβρισαν,  
πατρὸς γέρας συλῶντες. [οἳ τὸν ἄθλιον  
Αἴανθ' ὀπλῶν σοῦ πατρὸς ὕστερον δίκη  
Ὀδυσσέως ἔκριναν.] εἴτα τοῖσδε σὺ  
εἰ ξυμμαχίσων, κἄμ' ἀναγκάζεις τόδε;  
μὴ δῆτα, τέκνον· ἀλλ' ἄ μοι ξυνώμοσας,

1368 πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῃ μένων  
ἕα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς.  
χοῦτω διπλὴν μὲν ἐξ ἐμοῦ κτήσει χάριν,  
διπλὴν δὲ πατρός· κοῦ κακοὺς ἐπωφελῶν

1372 δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.

ΝΕΟΠ. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε  
βούλομαι

θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις  
φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.

1376 ΦΙΛ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν  
Ἀτρείως

ἔχθιστον υἱὸν τῷδε δυστήνῃ ποδί;

- 1378 ΝΕΟΠ. πρὸς τοὺς μὲν οὖν σε τήνδε τ'  
ἔμπυον βάσιν  
παύσοντας ἄλγους, κάποσώσοντας νόσου.
- 1380 ΦΙΛ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε ;  
ΝΕΟΠ. ἂ σοί τε κάμοι λῶσθ' ὁρῶ τελούμενα.  
ΦΙΛ. καὶ ταῦτα λέξας οὐ καταισχύνει θεοὺς ;  
ΝΕΟΠ. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελοῦ-  
μενος ;
- 1384 ΦΙΛ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ  
τάδε ;  
ΝΕΟΠ. σοί που, φίλος γ' ὦν, χῶ λόγος  
τοιόςδε μου.  
ΦΙΛ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι  
θέλεις ;  
ΝΕΟΠ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι  
κακοῖς.
- 1388 ΦΙΛ. ὀλεῖς με, γινώσκω σε τοῖσδε τοῖς  
λόγοις.  
ΝΕΟΠ. οὐκ οὖν ἔγωγε· φημί δ' οὐ σε μαν-  
θάνειν.  
ΦΙΛ. ἐγὼ οὐκ Ἀτρείδας ἐκβαλόντας οἶδά  
με ;  
ΝΕΟΠ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ'  
ἔρα.
- 1392 ΦΙΛ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν  
ιδεῖν.  
ΝΕΟΠ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν  
λόγοις  
πείσειν δυνησόμεσθα μηδὲν ὦν λέγω ;  
ὥς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ
- 1396 ζῆν, ὥσπερ ἤδη ζῆς, ἄνευ σωτηρίας.  
ΦΙΛ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με  
δεῖ·  
ἂ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγών,  
πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,  
καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι  
Τροίας. ἄλις γάρ μοι τεθρήνηται γόοις.
- 1400 ΝΕΟΠ. εἰ δοκεῖ, στείχωμεν.  
ΦΙΛ. ὦ γενναῖον εἰρηκῶς ἔπος.  
ΝΕΟΠ. ἀντέρειδε νῦν βάσιν σήν.

- 1403 ΦΙΛ. εἰς ὅσον γ' ἐγὼ σθένω.  
 1404 ΝΕΟΠ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;  
 ΦΙΛ. μὴ φροντίσης  
 ΝΕΟΠ. τί γὰρ, ἐὰν πορθῶσι χώραν τὴν  
 ἐμήν;  
 ΦΙΛ. ἐγὼ παρῶν  
 ΝΕΟΠ. τίνα προσωφέλῃσιν ἔρξεις;  
 ΦΙΛ. βέλεσι τοῖς Ἡρακλέους  
 1408 ΝΕΟΠ. πῶς λέγεις;  
 ΦΙΛ. εἶξω πελάζειν.  
 ΝΕΟΠ. στείχε προσκύσας χθόνα.

## ΗΡΑΚΛΗΣ.

- μήπω γε, πρὶν ἂν τῶν ἡμετέρων  
 αἵτης μύθων, παῖ Ποίαντος  
 φάσκειν δ' αὐδὴν τὴν Ἡρακλέους  
 1412 ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν.  
 τὴν σὴν ἔ' ἦκω χάριν οὐρανίας  
 ἔδρας προλιπών,  
 τὰ Διός τε φράσων βουλευμάτά σοι,  
 1416 κατερητύσων θ' ὁδὸν, ἣν στέλλει·  
 σὺ δ' ἐμῶν μύθων ἐπάκουσον.  
 καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,  
 ὅσους πονήσας καὶ διεξελθὼν πόνοους  
 1420 ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὄραν.  
 καὶ σοι, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,  
 ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.  
 ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν  
 1424 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,  
 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος,  
 Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφν,  
 τόξοισι τοῖς ἐμοῖσι νοσφίσεις βίον,  
 1428 πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ  
 πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,  
 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα.  
 ἃ δ' ἂν λάβῃς σὺ σκῦλα πολεμίου στρατοῦ,  
 1432 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν  
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχελλείως τέκνον,  
 παρήνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις  
 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὔτος σίθεν.

- 1436 ἄλλ' ὥς λέοντε συννόμῳ φυλάσσετον  
οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν  
πανστῆρα πέμψω σῆς νόσου πρὸς Ἴλιον.  
τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν  
1440 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν  
πορθῇτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς.  
ὥς τὰλλα πάντα δεύτερ' ἡγεῖται πατὴρ  
Ζεὺς. οὐ γὰρ ἡὐσέβεια συνθνήσκει βροτοῖς.  
1444 κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπύλλυται.  
ΦΙΛ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας,  
χρόνιός τε φανείς,  
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.  
1448 ΝΕΟΠ. καγὼ γνώμῃ ταύτῃ τίθεμαι.  
ΗΡΑΚ. μή νυν χρόνιοι μέλλετε πράσσειν,  
καιρὸς καὶ πλοῦς  
ὅδ' ἐπείγει γὰρ κατὰ πρῦμνην.  
1452 ΦΙΛ. φέρε νῦν στείχων χώραν καλέσω.  
χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,  
Νύμφαι τ' ἔνυδροι λειμωνιάδες,  
καὶ κτύπος ἄρσην πόντου προβολῆς,  
1456 οὐ πολλάκι δὴ τοῦμὸν ἐτέγχθη  
κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,  
πολλὰ δὲ φωνῆς τῆς ἡμετέρας  
Ἑρμαιοῦ ὄρος παρέπεμψεν ἐμοὶ  
1460 στόνον ἀντίτυπον χειμαζομένῳ.  
νῦν δ', ὦ κρῆναι Λύκιόν τε ποτόν,  
λείπομεν ὑμᾶς, λείπομεν ἤδη,  
δόξης οὐ ποτε τῆσδ' ἐπιβάντες.  
1464 χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,  
καί μ' εὐπλοία πέμψον ἀμέμπτως,  
ἐνθ' ἡ μεγάλη Μοῖρα κομίζει,  
γνώμῃ τε φίλων, χῶ πανδαμάτωρ  
1468 δαίμων, ὃς ταῦτ' ἐπέκρανεν.  
ΧΟΡ. χωρῶμεν δὴ πάντες ἀολλεῖς,  
Νύμφαις ἀλίσαισιν ἐπευξάμενοι,  
νόστου σωτῆρας ἰκέσθαι.

## NOTES.

1. "*This is the coast,*" but we have still to look for the cave. The particle *μὲν* leads us to expect a correspondent sentence, which commences, but with a changed form of construction, at v. 15.

2. Cf. *Æd. C.* 39, *χωρὸς ἄθικτος οὐδ' οἰκητός*. We know, even from Homer's *Σίντιες*, that Sophocles ought not to have spoken of more than this particular coast as uninhabited; but Philoctetes at v. 221, calls the island generally *οὐκ οἰκουμένη*.

3. *Brought up by a father; his son, so γεγώς, φύς, βλάστων, φυτευθείς τινος* [where *no prep.* is to be supplied. *Gen. originis*. *Gr.* 849 (675, 1) § 483, 3], 1284. *Ant.* 38, 144, 866. *Trach.* 401. *Æd. C.* 1223.

4. *Νεοπτόλεμε*, here a word of four syllables, as at v. 241. So in the words *νεοσσός, νεολαία, νεοχμός* the *ε* is made a single syllable by slurring over the *ε* [technically called *synizesis*].

6. Ulysses, who has conciliated Neoptolemus by the flattering language in which he addresses him at v. 3, now informs him that Philoctetes was exposed on the island by command of the Atridae (cf. 925, 1144); that he had himself readily executed the commission, and that this act of apparent cruelty was rendered necessary by religious considerations, cf. 1032.

7. *Aj.* 10, *κάρα στάζων ἰδρῶτι*. Cf. 823. *Νόσος διάβορος* [rodens: *corroding; eating away the flesh*], as at v. 313, *ἀδηφάγος*: *Trach.* 1085, *ἡ τάλαινα διάβορος νόσος*. In *Æschylus*, Philoctetes calls his sore *φαγέδαιναν, ἥ μου σάρκας ἐσθίει ποδός*.

8. Drink offerings and burnt offerings, which are often mentioned together, as at 1033, *αἶθιν ιερά and σπένδειν*: *Il.* 9, 500, *λοιβῶν τε κνίσσῃ τε παρατρωνπῶσ' ἀνθρωποὶ θεούς*. With *Thanatos οὐτ' ἀντιθύων οὐτ' ἐπισπένδων ἄνοις*, *Æsch. Niobé*.

12. [*ἀκμή = καιρός*]. Cf. *Aj.* 812, *οὐχ ἔδρας ἀκμή*.

13. "*That he may not withal* (i. e. in that case) *learn.*" In warnings and expressions of fear *καί* indicates the certainty with which the predicted evil consequence will *accompany* the conduct against which the warning is directed, or the event about which apprehension is expressed. So *Il.* 10, 509, *νόστου δὴ μνῆσαι, μὴ καὶ πεφοβημένος ἔλθῃς*. Likewise *ἴνα, ὥς, ὅπως καί*, are employed in the same manner. Cf. 534.

15. Why not *ὁν δ' ἔργον ἦδη*?

16. Ulysses cunningly introduces this description of the cave, to show the care with which he had selected for Philoctetes a residence, in which the sufferer may enjoy the morning and evening sun in winter (17, ἡλίου διπλῇ ἐνθ. [*'duplex ad solem sessio,' Ged.*]), and the shade in summer. There is also a fountain at a little distance from the cave. The description given by Philoctetes himself, 1082. 1556 sqq. conveys a very different character of it.—δίστομος πέτρα, as in 159, οἶκος ἀμφίθυρος πετρίνης κοίτης. 952, σχῆμα πέτρας δίπυλον.

21. εἴπερ ἔστ' ἐν σῶν, because volcanic ground often shifts; and therefore the disappearance of the fountain would be no argument against the identity of the rock.

22. Neoptolemus is desired to ascend the rock without noise, and ascertain whether the natural objects just described (ἄ) are *there* to be seen or not, in the direction of the very spot where they now stand. I have adopted ἐκεῖ with Herm. instead of ἔχει [Herm. ed. 2 has ἔχει].

26. οὐ μακράν, sc. ἀπόν, = οὐ μακροῦ πόνου δεόμενον. Œd. C. 586, ἐν βραχεῖ τήνδε μ' ἐξαιτεῖ χάριν, sc. ἐν βραχεῖ οὔσαν, βραχείαν. Æsch. Ag. 1659, τοῦργον οὐχ ἐκὰς τόδε. In the same manner ἀγχι and ἐγγύς are often used adjectively by the poets.

29. "Here above (τόδε) I see the cave, and moreover there is no sound of a footstep," so that you may ascend and enter without fear. Neoptolemus first *listens*, and then *looks into* the cave (at the request of cautious Ulysses), to discover whether Philoctetes is only asleep or really absent.

31. ἀνθρώπων δίχα is added to complete the sense, because the first enquiry is whether the cave has *any* inhabitant; but then follows the question respecting any such furniture as may prove it to be the usual dwelling-place of a man.

32. If (according to the usual reading) Ulysses is enquiring after the οἰκοποῖός τροφή, = "*omnis victus apparatusque, quo ad vitam sustentandam opus est,*" it seems strange that the reply of Neoptolemus should have no reference whatever to τροφή. I have therefore followed Welcker, who reads τρυφή, sc. "*such articles of comfort and luxury as may render the cave fit for the habitation of man*" [*any household luxuries*]. The expression is ironical, as at v. 37 θησαύρισμα, "*his valuables.*"

33. πατουμένη, ὡς κοιμωμένον ἐπ' αὐτῇ τινος, Sch.

36. The plur. τεχνήματα increases the notion of *poorness* in the contrivance. Cf. Hesiod, Scut. 312, τρίπος, κλυτὰ ἔργα περίφρονος Ἥφαιστοιο. Virg. Æn. 5, 359, clipeum, Didymaonis artes. For the πυρεῖα see 296.

38. ἄλλα, "*besides these articles,*" so Homer ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι. Cf. Aj. 516.

42. προσβαίη, sc. πρὸς τόπον τινά.

43. "*In tiam, qua victum quæreret, se contulit,*" so νόστος οἴκου, πλοῦς πόντου, τία mortis. Cf. 162.

44. ἡ ἐπὶ νόστον φύλλον, εἴ τι νώδυνον κάτοιδέ που.

45. The θεράπων, by whom royal personages on the stage were always attended.

46. καί, if we neglect this, cf. note on v. 13.

47. It is not necessary to read ἔλοιτ' ἔμ' : "*Licet enim oppositiones valde ament Græci, tamen bene tenendum, ubi apertum est, de quo sermo sit, sæpissime pronomem encliticum præferri, oppositionem autem in altera tantum parte sententiæ fieri. Sic in illo Homeri ἢ μ' ἀνάνειρ', ἢ ἐγὼ σέ.*" Herm.

48. ἔρχεται, ὁ παρών.—φυλάσσεται, ἐν φυλακῇ ἔσται.

49. The scout was sent off in the πρότερος λόγος. Cf. 24.

50. Before Ulysses ventures to disclose his plans to the son of Achilles (cf. 4, 96), he prepares the way by some words of general admonition. Cf. 6, 16.

51. τῷ σώματι, if force be necessary..

52. sc. ὦν πρὶν οὐκ ἄκ., τουτέστι καινόν τι.

53. Cf. 93.

54. Cf. note to Aj. 556.

55. "*Fictis orationibus fullas oportet, narrans.*" Since feigned words are to be opposed to facts, ἐκκλέψεις is defined in the first instance by λόγοισιν [opp. ἔργοις], and afterwards by λέγων as an additional explanatory notion. Cf. CEd. C. 1625, πάντες ὀρθίας ἔστησαν τρίχας φόβῳ δέισαντες. Trach. 175, ἐκπηδᾷ φόβῳ ταρβοῦσα. Plat. Legg. 855 B. ὅσα λόγῳ καὶ ὅσα ἔργῳ περὶ θεοὺς ὑβρίζει λέγων ἢ πράττων. —El. 47, ἀγγελλε δ' ὄρκῳ προστιθείς. Cf. below, 1109.

56. The answer to τίς is given at v. 57, and to πόθεν at v. 58. Cf. the Homeric τίς πόθεν εἰς ἀνδρῶν ;

58. πλείς, sc. λέγειν ὅτι, . . . —ὥς πρὸς οἶκον, quasi domum.

59. ἐχθήρας, τοὺς Ἀχαιοὺς, having conceived an intense hatred of the Achæans. Cf. 227, 309, 368.—Gr. 743 (597).

61. Cf. 343.

62. Instead of the ordinary phrase οὐκ ἤξιώσάν σε τῶν ὕπλων or οὐκ ἤξ. σοι δοῦναι τὰ ὕπλα, the poet makes the sentence more poetical by a combination of the two expressions, cf. 81. El. 1269, μὴ μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

64. Λέγων belongs to λέγειν (used imperatively) at v. 57. Cf. 1411.

66. Since he is speaking of defamatory language employed by Neoptolemus, the accusative is added to ἀλγύνειν in the sense of οὐδὲν τούτων λέγων ἀλγυνεῖς ἐμέ. See the remark on Aj. 1107, τὰ σέμν' ἐπη κόλαζ' ἐκείνου.

67. βαλεῖς in the supposed sense of ἐμβαλεῖς, is defended by some commentators on the plea of its being so used by Eur. in the Phœn. 1544, σκότον ὄμμασι βαλῶν, but the word there is ἐπιβαλῶν. As the reading can hardly be justified by Trach. 912, δαμνίοις στρωτὰ βάλλειν φάρη, I would propose, as a conjectural emendation, the substitution of ἀρείς in the sense in which it is employed by Sophocles, in such phrases as κακὰν φάτιν τινί, ἐχθροῖς πόνοὺς αἶρειν or αἰρεσθαι.

68. Ulysses cunningly avoids all mention of Philoctetes here ; that the glory of the conquest may seem to be destined for Neoptolemus alone.

72. ἔνορκος, not having been one of Helen's suitors, cf. Aj. 1133, he was at liberty to quit the army whenever he thought fit. ἐξ ἀνάγκης, compelled to join the army (like Ulysses), cf. 1025.—οὔτε



τοῦ πρώτου στόλου, *nor* (madest one) *on the first expedition*, when Philoctetes was put ashore on the island, cf. v. 246 seq.

76. The mere circumstance of your being my companion will, if discovered by Philoctetes, be fatal to you.

79. By the addition of φύσει, the signification of πεφυκότα is limited to the natural disposition of Neoptolemus. Cf. the antithesis in Eur. Bacch. 893, τό τ' ἐν χρόνῳ μακρῷ νόμιμον αἰεὶ φύσει τε πεφυκός. Hippocr. εἰ τις φύσει πέφυκεν ἀνδρείος.

81. Here, as at v. 62, Sophocles gives an unusual turn to the sentence by a mixture of two phrases, viz., ἡδὺν γάρ τοι κτῆμα τὴν νίκην λαβεῖν and ἡδὺν γάρ τοι τὸ κτῆμα τῆς νίκης, sc. ἡδὺν γάρ τοι κτῆμα (prædicat. sc. ἐστὶ τὸ κτῆμα) τῆς νίκης, to which λαβεῖν is added in the same manner as δοῦναι at v. 63 [i. e. as loosely appended *inf. of purpose*: nearly = ὥστε (τινὰ) λαβεῖν (αὐτό)]. For an example of this sort of brachylogy, see Eur. Phœn. 206, φιλόσογον δὲ χρῆμα θηλειῶν ἔφν, sc. τὸ χρῆμα θηλ. φιλόσογον χρ. ἔφν.

86 seq. "*Ego quidem quæ audire indignor, ea tero etiam facere recuso.*"

89. ἔφν γὰρ — οὔτε . . . οὔτε. See Aj. 1386 sqq. Achilles in Il. 9, 312, declares ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀῖδαο πύλῃσιν, "Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ.

91. "*With his one (sound) foot,*" having only one foot to support himself by. [The *ἐκ* denotes the state of *having but one foot to use*, as that *from which* Philoctetes makes the attempt: our '*with*' denotes that state as still his, still attending him, *whilst* he makes it].

92. τοσοῦσδε, this refers to the ship's crew.

100 sqq. Ulysses informs Neoptolemus, that no artifice is culpable, when it is the only means of attaining an important object.

103. The οὐ μὴ πίθεται [Gr. 797 (633) § 748] is a reply to πείσαντ' ἄγειν.—πρὸς βίαν refers back to v. 90.

104. θράσος ἰσχύος, "*fiducia virium suarum.*"

106. "*Is it then not safe even to approach him?*" θρασύ is here used in the sense of ἀσφαλές, as in Il. 10, 223, μάλλον θαλπωρὴ καὶ θαρσαλιώτερον ἔσται. Pind. Nem. 7, 50. θρασύ μοι τόδ' εἰπείν.

108. τὰ ψευδῆ, the falsehoods suggested by Ulysses.

110. πῶς βλέπων, "*quo cultu, qua fronte.*"

113. αἰρεῖ, in oracles the indubitable future is often expressed by a verb in the present tense.

114. ἐφάσκετε, when you brought me from Scyros.

119. κεκλήῃ, optat. perf. like κεκτῆμην.—κάγαθός refers to the destined destruction of Troy by Neoptolemus.

122. Neoptolemus, although induced by his love of fame to yield to the suggestions of Ulysses, cannot bear the repetition of arguments so utterly at variance with his natural sense of honour.

125. The attendant mentioned at v. 45, whose presence is unnecessary, as no violence is to be apprehended from Philoctetes, provided Ulysses be kept out of sight.

128. Plautus, Mil. 4, 4, 14, mentions parts of the *ornatus nauticus*, the *causia ferruginea*, a seaman's hat of a dark brown colour, with a broad brim and very low crown; "*palliolum ferrugineum* (*ἔξωμῆς*), *is colos thalassicus*; *id connexum in humero læto expapillato*

*brachio* ;" also a light girdle (*cincticulus*).—*τρόποις* is often used by the tragic writers, in the sense *τρόπον*.

131. Neoptolemus is to avail himself of the falsehoods spoken by the *nauclērus*, as far as it suits his purpose.

133. ὁ πέμπων, who is our conductor on this expedition. So in Il. 24, he conducts (as πομπός) Priam into the presence of Achilles.

134. Athênê, the protectress of Ulysses (Aj. 34), is here called Nikê and Athênê Polias, as being the guardian deity of Athens. Besides the statues of Athênê Polias (Πολιούχος) and Parthenos, there was also on the Acropolis a carved image of the goddess, which, according to the legend, was named Nikê, in commemoration of the defeat of the giants, Eur. Ion. 467, 1549.

135 sqq. The anxious Chorus implore their lord, who as a king was their superior in knowledge and judgement, to give them instructions as to what they are to say and what leave unsaid.

138. JN. τέχνα προὔχει τέχνας ἐτέρας καὶ γνώμα (γνώμας ἐκείνου), παρ' ᾧ . . . ἀνάσσεται, sc. τοῦ σκηπτούχου βασιλέως. "The skill and intelligence of a sovereign prince is superior to that of other mortals ;" for, according to Homer οὐποθ' ὁμοίης ἔμμορε τιμῆς Σκηπτούχος βασιλεύς, ᾧτε Ζεὺς κύδος ἔδωκεν.

139. παρ' ᾧ . . . ἀνάσσεται, "*apud quem (cujus manibus) regitur sceptrum*," a more energetic expression than κείται, ἔστιν, Princes are ἐκ Διός, θεοτίμητοι, Διοσδότοις σκήπτροισι τιμαλφούμενοι, &c.

141. The royal dignity having been inherited by Neoptolemus from Peleus and Achilles, the poet uses σε instead of σοί after ἐλήλυθεν, to show that it has come to him in a direct course from his ancestors. The dative (σοί) might have been used to indicate an accidental elevation to the rank of ruler. After stating their reasons for asking the advice of Neoptolemus, the Chorus resume the prayer commenced at v. 135: "therefore tell me . . ."

144. Hom. Od. 9, 182, ἐπ' ἑσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης. The σπέος of the Cyclops seems to have furnished the model of this imaginary scene.

146 seq. δεινὸς ὁδ. τῶνδ' ἐκ μ., the terrible inhabitant of the cave, terrible from his wild and haggard mien (226), as well as on account of his bow. With reference to his absence at the present time, he is said to be ὁδ. ἐκ μελάρων instead of ἀνὴρ οὐν τοῖσδε μελάρους.

148. πρὸς ἐμ. χ., "*ad signa manu mea data*."

151. sc. λέγεις φρουρεῖν ὄμμα, ὅπερ πάλαι ἐμοὶ ἔμελεν. The subject is ὄμμα, "*ut oculi mei tuo potissimum commodo vigilent*."

152. Cf. 144.

153 seq. ἐνεδρος ναίει refers to his established residence, χώρον τίν' ἔχει to the place in which he happens to be at the moment.

157. Cf. 213.

158. ποῦ στείχει, ἐντὸς ἢ ἐκτός.

159. The member of the sentence opposed, though not expressly, to οἶκον μὲν, is represented by v. 161, αὐτὸς δὲ—ἄπεισιν.

162. Cf. 43.

163. στίβον ὀγμ., drags himself on step by step, as the reapers, ὄγμον ἐλαύνουσιν. Cf. 291.

164. ταύτην prepares the way for the more definite θηροβολοῦντα.

167. "*Neque unquam ei accedere medicum malorum.*" ἐπινωμᾶν intrans. like προσνωμᾶν, at v. 709.

170. The Chorus laments that there is no one to care for Philoctetes (cf. 195, 281), nor even a companion, the kind glance of whose eye might alleviate his sufferings. Cf. 693 sqq.

174. πᾶν τὸ χρείας ἴστω, ἡ αἰεὶ παρούσα χρεία, "*every necessity as it arises.*"

176. Instead of ὦ π. θνητῶν (to suit which ἀθυρόστομος has been changed in the antistrophe to ἀθυρόγλωσσος), I have ventured with Lachmann to read θεῶν. The Chorus is bewailing the power possessed by the gods (Pind. Pyth. 1, 48, εὐρίσκοντο θεῶν παλάμαις τιμάν), of abasing men, and the melancholy fate of mortals, to whom "*rebus latis [non] par est mensura malorum.*"

180. ὕστερος οὐδενὸς (ἀνδρὸς) πρῶτ. οἰκῶν, "*nulli secundus ex nobilissimis familiis.*"—ἴσως, if he had been permitted to distinguish himself.

184. The στικτοὶ θήρες are inoffensive animals, such as stags and fallow deer, the λάσιοι are beasts of prey [στικτός, spotted, dappled, lit. pricked].

185. οἰκτρός, ὦν ἐν τ' ὀδύναις καὶ λιμῶ. Cf. 170.

186. βαρεῖα is added to ἀνήκεστα μερ. to increase the force of the expression. The MSS. have ἔχων· βαρεῖα δ' ἀθ.—ἀ δ' ἀθ. ἀχώ is opposed to the οὔτος at v. 180. Echo is the only being that sympathizes with the lamentations of Philoctetes, which she causes to reverberate from the rocky wall so as to be heard at a great distance (τηλεφανής, see 101, 691 sqq., 1458 sqq.).

189. The common reading πικρὰς οἰμωγᾶς ὑπόκειται is utterly meaningless. Brunck would read ὑπακούει, Hermann ὑπ' ὀχεῖται, i. e. ἀ ἀθ. ἀχώ ὑπὸ πικρὰς οἰμ. ὀχεῖται τηλεφανής (τηλόσει, ἐκεῖ φαινομένη). Emperius πικραῖς οἰμωγαῖσιν ὑπαχεῖ. In the same sense I propose ὑποκλαίει, i. e. *mæstos gemitus succinit*. Cf. Attius in Cic. de Fin. 2, 29, "*Turpe putandum est, saxum illud Lemnium clamore Philocteteo funestare,—Quod ejulatu, questu, gemitu, fremitibus Resonando mutum flebiles voces refert.*"

191 sqq. Neoptolemus recognizes in the sufferings of Philoctetes the power of Divine providence, cf. 42, 1326 sqq. JN. καὶ γὰρ τὰ παθ. κείνα, (τὰ) τῆς ὥμ. Χρύσης (λέγω), ἐπέβη πρὸς αὐτόν (Aj. 138, σὲ δ' ὅταν πληγὴ Διὸς ἐπιβῇ: here ἐπέβη πρὸς αὐτόν refers to the attack of the furious dragon on Philoctetes) θεία (Aj. 186, ἦκοι γὰρ ἂν θεία νόσος), καὶ ἂ νῦν πονεῖ οὐκ ἴσθ' ὥς οὐ θεῶν του μελέτη (πονεῖ) τοῦ μὴ . . .

192. εἴπερ κἀγώ, "*if even I too,*" a modest form of expression; = *if I* in the presence of so many wiser persons than myself *have any judgement*. (Ed. C. 53, ὅς' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

194. Il. 2, 721, δλοόφρων ὕδρος.

197. μελέτη τοῦ μὴ . . ., "*from providential care that*" the destruction of Troy (through the instrumentality of Philoctetes) should not take place until—. See v. 199.

198. Apollo, the god of archery, had presented the bow to Heracles and taught him the art of using it.

199. "*Until this time should have fully arrived*; i. e. until time Philoctetes.

should have reached this its predetermined point. Aj. 7, ἐκφέρειν.

200. The Chorus stands in two divisions near Neoptolemus. The third strophe and antistrophe seem to have been recited by the leaders of these two semichoruses.

201. Hermann pronounces the rhythm to be of so unusual a character, as to suggest the notion that Sophocles employed two trimeters. He therefore conjectures here ἔχε παῖ μοι—προῦφάνη κτύπος, but in 210, τέκνον, δὴ—φροντίδας νέας.—προῦφάνη is here applied to a sound, in the same manner as the cognate ideas of appearing and shining (from the root φα are derived both φαίνω and φαμί) are used to express the sound of the voice, φαίνετω γῆρυμα, γῆρυς λάμπει : 189, ἤχῳ τηλεφανής.

204. The leader of the Chorus listens for a few moments in silence, until he has repeatedly heard the sounds of lamentation, and then continues his song : βάλλει sqq.

206. ἔρποντός τινος κατ' ἄν. στίβου, "*cujuspiam gravi laboriosoque ingressu ægre incedentis*;" we have the opposite idea in (Ed. C. 894, καθ' ἡδονὴν ποδός. Cf. 291.

211. Neoptolemus is to collect his thoughts, that he may not forget his part.

215. ὑπ' ἄν., *præ dolore*.

217. "*Gazing at the roadstead, which would prove inhospitable to any ship that might attempt to anchor there* (cf. 221, 302 sqq.)." The Chorus conjectures that these dismal cries are either wrung from Philoctetes by the intensity of his bodily agony, or produced by those ideas of loneliness which the prospect of the sea suggests. Cf. 689. He cannot yet have seen the ship of Neoptolemus.

221. Cf. 2.

223. ὀρθῶς ἂν εἴποιμι.

225. "*Be not terrified faint-heartedly* (ὄκνῳ as in Aj. 82) *at the wildness of my appearance, as though you feared any thing from me* [ἐκπλαγῆναι τινα, *perhorrescere aliquem*, W. who joins ὄκνῳ δέισαντες]." The number of synonyms are employed, because Philoctetes perceives from the demeanour of the strangers that they are really afraid of him.

227. οἰκτίσαντες, "*have pity on* [. . and];" see note on ἐχθήρας; v. 59, 368.

228. The καλούμενον of the MSS. combines but awkwardly with φωνήσατε, *intocantem alloquimini*. Brunck reads κακούμενον, i. e. τῷ ἔρημον καὶ ἀφιλον εἶναι, Bergk κωλούμενον. The word ὤδε seems to me to suggest the slight alteration of κυκλοούμενον, particularly as no mention would otherwise be made of his bodily infirmity. "*Speak to me, who am now dragging myself hither step by step.*" Cf. 163, 206, 291. Elsewhere Sophocles has κυκλεῖν αὐτόν, βάσιν.

230. Whilst Neoptolemus, whose presence of mind has been disturbed by the melancholy spectacle, is collecting his thoughts for a reply, Philoctetes addresses him impatiently, Ἀλλ' ἄντ., *at respondete*.

234. "*How delightful is it, after so long a time, to hear even the speech of such a man as this* [a Greek]!"

236. The speeches of Philoctetes, who is under the influence of joyful surprise, are of an unreserved and somewhat prolix character; whilst those of Neoptolemus are short and guarded. Philoctetes is here so excited, that he can with difficulty find the right word to express his meaning, *τίς σε προσέσχε, τίς προσήγαγεν χρεία* sqq.

239. Od. 14, 199, *ἐκ μὲν Κρητῶν γένος εὐχομαι εὐρείων.*

243. Achilles himself calls him in Il. 19, 326, *τὸν δὲ Σκύρῳ μοι ἐνὶ τρήφεται φίλος υἱός.*

245. Neoptolemus takes it for granted that every one must know whence he comes. "*Why in truth now I am sailing from Troy homewards.*"

247. Cf. 73.

250. El. 923, *πῶς δ' οὐκ ἐγὼ κάτοισ' ἃ γ' εἶδον ἐμφανῶς;*

254. Philoctetes describes his own condition as far as v. 300, and then the state of the island.—*πολλὰ μ.*, as in Aj. 909, *ὁ πάντα κωφός, ὁ πάντ' αἰδρις*. The language of one so long debarred from intercourse with his fellow creatures, is, as might be expected, prolix and full of unnecessary repetitions of the same ideas.

256. *Ἑλλ. γῆς μηδαμοῦ*, in his eagerness, Philoctetes asserts respecting the whole of Greece what he can with certainty affirm only of Scyros.

258. *σὶγ' ἔχ.*, that none may learn their cruel treatment of Philoctetes.

260. "*My child, son of [such a] father [as] Achilles:*" implying moral resemblance and relationship. So 96, *ἰσθλοῦ πατρὸς παῖ,* and the proverbial expression *τοῦ πατρὸς ὁ παῖς*, i. e. *εὐγενὴς καὶ εὐγενοῦς*.

261. By the manner in which he announces himself as lord of the bow of Achilles, Philoctetes shows how highly he values such a possession.

264. *δισσοί*, as v. 1023 seq. Aj. 57. Ulysses is called in mockery the king of the Cephallenians, because that people were infamous for their piratical practices.

266. *τῆς*, his sufferings were the result of a bite inflicted by the dragon set to guard the temple; 1327.

268. *ξὺν ἧ, ᾧ (τῇ νόσῳ) συνόντα με*, cf. 1022. The repetition of the thought resembles that in Aj. 627 sqq.

271. "*In consequence of the violent pain of my wound.*" The metaphor (Æd. R. 24. Ant. 163) is chosen, because the subject is, at the same time *σάλος* in its literal sense. Cf. Aj. 206.

275. Cf. 315, 509.

278. *ποιᾶ, δάκρυα, ἐκδ., ποιᾶ ἀποιμ., ποίας οἰμωγὰς ἀποιμῶξαι.*

282. *σκοπῶν εὖρ.*, as in Aj. 1054 [*ἐξεύρομεν ζητοῦντες*]. Cf. 452.

285. My time passed monotonously, day after day, *ἡμέρα παρ' ἡμέραν*.

288. *ὑποπτ.* indicates the difficulty of catching wild birds with the hand, cf. 955, 1146. Aj. 140, *πτυνή πέλεια*. Cf. also 710 sqq.

290. *νευροσπ. ἄτρ.*, *sagitta cum nervo retracta, ex quo consequitur, a nervo eam propelli, simulatque manu mittatur.*—*αὐτός*, alone, without the help of a dog.

291. Cf. 1377.—*τῷδε δυστήνῳ ποδί.*

292. The *πρὸς τοῦτο*, already used at the beginning of the sentence, is repeated by Philoctetes, in his discursive way, after a long parenthesis.

296. The Greeks still make use of a hard and a soft species of stone for the purpose of striking a light. Cf. 36.

297. Virg. Georg. 1, 135, "*ut silicis venis abstrusum (ἄφαντον) excuderet ignem.*" Alliteration, as at 83, *ἡμέρας μέρος*. 136, *τί στίγειν ἢ τί λέγειν*, 1380, &c. Cf. Aj. 1112.—*ἀεὶ*, "*each time.*"

299. Philoctetes, whose mind is ever full of his own sufferings, mingles with the general remark, that shelter and fire afford to mankind all things [necessary for their comfort], a special reference to his own case, *πλὴν τὸ μὴ νοσεῖν ἐμέ* [not *τινα*] : so in the Trach. 1228, *τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ Σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν*. Cf. Aj. 155, 812.

300. The poets employ the second person of the subj. instead of the imperative, because the action of the second person is supposed to be occasioned by the action of the subject who speaks in the first person. Here "*you are to learn* [= *learn*]." Logically, the relation is the same as in *φίρ' εἶπω*.

302. Cf. 221, and the Homeric *Λῆμνος ἀμυχθαλόεσσα*.

303. Trach. 93, *κέρδος ἐμπολᾷ*. The subject to *πλέων* is *ναυβάτης*.

305. "*Perhaps, you think, many a one has touched here against his will.*" To this supposed conjecture of Neoptolemus, Philoctetes replies.—*τάδε*, the things which happen to men against their will.

315. After *τοιαῦτα—δεδράκασι* should follow *οἷς θεοὶ δοῖεν ποτ' αὐτοῖς τοιαῦτα παθεῖν*, where *αὐτοῖς* forms the antithesis to *με*, cf. 275. But Philoctetes adds force to his imprecation, by substituting for the second *τοιαῦτα* the more definite term *ἀντίποιν' ἐμοῦ* : "*may the gods one day give them a requital for all the sufferings that they have inflicted on me!*"

317. From the designedly ambiguous language of the Chorus, Philoctetes might collect that they pitied his sufferings, as former visitors had done, 307 ; but the words would seem also to convey an intimation, that the compassion of the Chorus would be as unproductive of actual benefit to the sufferer, as that of their predecessors.

319. *μ. ἐν λόγοις*, "*a witness in the matter of this statement;*" "*a witness to the truth of what Philoctetes has related.*"

320. "*Having myself had experience of the villany of the Atridae and Ulysses* [*expertus malos viros Atridas, &c., W.*]." The gen. instead of the dat. after *συντυχών*, depends on the prevailing idea of *τυχών*, *πειραθείς*. Cf. 1333.

325. *ἵνα γνοίεν*, the optat. as in Aj. 1221. Mycenæ is named on account of Agamemnon, Sparta on account of Menelaus. The little island of Scyros is mentioned in opposition to those splendid cities. See 459.

327. *χόλον ἐγκαλεῖν τινι*, as in CEd. R. 702, *νεῖκος*, "*culparam, quæ excitavit iram, in aliquem conferre.*"

330. *ἔξελωβήθη* : Aj. 217, *ἀπελωβήθη*.

335. *Ἰν. τοξευτὸς* (i. e. *τόξοις*) *δαμείς*.—*ὥς λέγουσιν* is added, because, although the arrow was actually shot by Paris, Apollo was

said to have directed its course, Virg. *Æn.* 6, 56, "*Phœbe, Dardana qui Paridis direxiti tela manusque Corpus in Æacida.*" Consequently the poets either name both together as the murderers of Achilles, as in *Il.* 22, 358, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων Ἑσθλὸν ἰόντ' ὀλίωσιν ἐνὶ Σκαιῇσι πύλῃσιν, or sometimes Paris and sometimes Apollo, as *Hom. Il.* 21, 278, and *Æschylus* in *Plat. Rep.* 2, 383 a, where Thetis complains, Φοῖβός ἐστιν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν.

343. The epithet is not merely one of course, like νῆες εἶσαι, θαοί, but is also intended to show, that Ulysses (who in *Il.* 2, 637 commands twelve νῆες μυλτοπάργοι) had decorated the vessel in which he went to Scyros, in the hope of captivating the fancy of the youthful Neoptolemus.

344. Neoptolemus calls Ulysses διός ironically (after the manner of Homer), in the hope of giving his narrative a more credible air. For the connexion between Phoenix and Achilles, see *Il.* 9, 481 sqq. Cf. 552 sqq. Sophocles here adopts the story of the Epic poets, that Neoptolemus was brought from Scyros by Ulysses and Phoenix.

345. εἴτ' ἄρ' οὖν μ., "or, for aught I care (or, it may be) falsely." According to Philostr. *jun. Imagg.* 1, λογίου ἐς τοὺς Ἕλληνας ἐμπεσόντος, ὡς οὐκ ἄλλῃ τῇ ἀλωτὸς ἔσοιτο ἢ Τροία πλὴν τοῖς Ἀιακίδαις, στέλλεται ὁ Φοῖνιξ ἐς τὴν Σκύρον ἀνάξων τὸν παῖδα, the contents of the *Δόλοπες* of Sophocles. Cf. v. 61 sqq., 610.

347. τὰ πέραμα, here as at v. 1334, taken simply for τὰ Τροίας πέραμα, in the same manner as Homer calls the citadel of Troy ἡ Πέραμος. As this citadel commanded the lower town, it is called at v. 353, τὰπὶ Τροίᾳ πέραμα.—ἡ 'μ' is suspicious, the ἐμέ which forms the antithesis to ἄλλον, being almost obliterated by the ellision. Perhaps the right reading is ἄλλον ἀνδρ' ἐλύν.

349. "Non passus sum diutius me retineri . . ."

351. "That I might [find him still unburied, and so] behold him: for I never saw him [alive]."

352. [For a second motive], "however then there came the reflection, as a tempting one, if I, &c. [i. e. καλός as a predicative apposition]."

355. πικρόν, because the dead body of Achilles was exposed there. His grave was shown at a later period.

356. Cf. *Aj.* 723 sqq.

358. The father lives again in the son, who closely resembles him in outward appearance as well as in character. According to *Arctinus*, he trod exactly in the footsteps of his father. In *Virg. Æn.* 2, 490, he fights *in patria*, and in the tragic poet, *ap. Plut. Mor.* 51 c, he is addressed as Οὐ παῖς Ἀχιλλεύς, ἀλλ' ἐκείνος αὐτὸς εἰ.

359. "There he lay unburied (προὔκειτο, προὔτεθη)," so that my wish was accomplished.

361. ὡς εἰκὸς ἦν, to be joined with φίλους.

363. τλημονέστατον, πολυηρότατον, ἀναιδέστατον.

369. The address ὦ σφέλιε is to Agamemnon, as βασιλεύτατος. Cf. 1376. *Hom. Od.* 12, 80, ἧ περ ἂν ὑμεῖς Νῆα παρὰ γλαφυρὴν ἰθύνετε, παίδιμ' Ὀδυσσεύ. Cf. 466.

370. πρὶν μαθεῖν ἐμοῦ, "before you ascertained from me," whether I consented to such an arrangement. Cf. 1364 seq.

373. Here Ulysses attributes the preservation of the armour as.

well as of the body to his own unassisted exertions, cf. Hom. Od. 6, 308 sqq., and the Introduction to the Ajax. In Ovid, Met. 13, 284, he boasts : "*His humeris ego corpus Achillis Et simul arma tuli.*"

374. Aj. 724, *ὀνειδῆσιν ἤρασσον.*

375. τοῖς πᾶσιν, "*with all the terms of reproach,*" which men have ready at hand on such occasions.

377. "*Having been brought to this point.*"—οὐ δύσοργος, see Aj. 1017. Ulysses was not easily moved to wrath.

378. δηχθείς, absolutely, as in Trach. 253, οὕτως ἐδήχθη τοῦτο τοῦ-νιδος λαβών.

380. ταῦτα (τὰ ὅπλα), join with ἔχων. — καί, "*since you, moreover (besides having done nothing for their preservation) are thus bold of tongue.*"

384. κάκ κακῶν is explained by 417, 625, 1311.

386. A hit at the ochlocratic Athenians who were corrupted by their demagogues. These are the διδάσκαλοι, by whose example the masses are led astray ; for, as Isocrates observes, τὸ τῆς πόλεως ὄλης ἦθος ὁμοιοῦται τοῖς ἀρχουσιν. I have followed Walz, Rhet. Gr. 1, 274, in substituting τρόποισι for λόγοισι, the common reading.

389 seq. That is : *May he who hates the Atridae be as dear to the gods as he is to me.*

391 sqq. This μελιδάριον with hyporchematic character (see note to Aj. 693) exhibits, with the aid of expressive saltatorial movements, a very excited state of mind. The Chorus, entering fully into the plans of their lord, employ this hypocritical invocation as a means of increasing the confidence of Philoctetes, by repeatedly calling on the gods for vengeance on the pretended crimes of the Atridae. They call on Γᾶ, who, since the introduction of a new theocracy with the ochlocracy, had been confounded with the Cretan Rhea (*Mater Idæa*, hence 391, μᾶτερ αὐτοῦ Διός) and the Phrygo-Lybian Cybelê, to punish the wickedness of the Atridae, because their crime had been committed in the Phrygian and Mysian mountains, where those goddesses were most zealously worshipped.

391. ὀρεστέρα, commonly μήτηρ ὀρεία, the *fera montium dea* of Mæcenas.

392. The Pactolus is called μέγας, not on account of its physical magnitude, but because it flowed through a region where the goddess was highly honoured. The stream, which in the olden time brought down golden sand, having its source in Tmolus, where Cybelê had her favorite residence, the poet speaks of her as *making the Pactolus rich in gold.*

395. κάκει, "*there also (in Phrygia) I called on thee*" for vengeance even as I again invoke thee here.

399. δε παρ' εἰς is subordinate to the first member of the sentence δε ἐχώρει, when this insult was offered him by the Atridae, inasmuch as . . .

400. The *Magna Mater* rode on a car drawn by lions. She is also represented in her statues as riding on a lion, Müller, Archæol. 395, 3.

401. τῷ Α. belongs to παριδιδ. as well as to σίβας, sc. "*the arms which are the pride of Ulysses.*"



404. πρὸς ἡμᾶς, join with σύμβολον σαφές, "a clear token to me" [σύμβολον, tessera quâ amicos peregre euntes ξένοις commendare solebant. Musgr.].

405. προσάδετε, sc. τοιαῦτα ἔργα, ὥστε . . . . Instead of προσφωνεῖτε, Philoctetes, with reference to the song which the Chorus has just sung, uses the verb προσάδετε, as Æschylus uses προσφωδία for προσφώνησις: οὗτοι μ' ἄπειρον τῆσδε τῆς προσφωδίας . . . .

409. ἐς τέλος, "when it comes to the point."

410. παρὼν—ὄρων ἦν., if Ajax were present and could behold it with indifference. Ajax the son of Telamon is called ὁ μείζων, to distinguish him from the son of Oïleus, who is called ὁ μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας [ταῦτ' ἐσυλήθη, Gr. 959 (758) § 583, 28].

412. It by no means follows from this passage, that Ajax died before Achilles, but only that Ajax was already dead when Neoptolemus arrived at the Grecian camp, having slain himself the day after the judgement was pronounced.

414. ἀλλ' ἦ, "an ergo?" [On ἦ in interrogations, Gr. 1355, a (977) § 873, 1.]

416. Philoctetes joins these two heroes together as individuals of a similar character, who are often spoken of by the Epic poets as engaged in a common enterprise. This affords the poet an opportunity of bringing out, in bolder relief than Homer has done, the character of Philoctetes, who has little sympathy with the crafty Diomedes and Ulysses, but honours such heroes as Ajax and Achilles. It makes, too, the story of the sending away of the two former at v. 570, sound more credible. Neoptolemus also, at v. 419, prepares us for this, by remarking that both these heroes are in the flower of their age.

417. The son of Sisypheus, given over and above his bargain to Laertes, according to the legend mentioned in the note on the Aj. 190<sup>1</sup>.

419. οὐ δῆτ', ἔθανον.

421. τί δ' αὖ. The τί δ' ὦ, or τί δ' ὁ of the MSS. has been improperly altered into τί δ' ὅς. The αὖ is used, because Philoctetes, after learning the fate of Achilles and Ajax, goes on to enquire, in the next place, after Nestor. He is called παλαιὸς κάγαθός, "homo antiquus et probus," in opposition to Ulysses and Diomedes, παλαιός like γεραίός, carrying with it the notion of wisdom and honesty. Hermann would read τί δ', ὅς παλαιός, ἀγαθός φίλος τ' ἐμός, where an apprehension, he says, is implied, that Nestor, although he may not have fallen in battle, may nevertheless have died of old age.

422. Philoctetes alludes to his own experience during the voyage to Troy, as well as to communications made to him by strangers. —γε belongs to οὗτος, "for he at least used to check the evils arising from their conduct." Hermann's conjecture οὗτος γὰρ τάχ' ἂν—

<sup>1</sup> [i. e. that Anticlea, when Laertes purchased her, as it were, by his magnificent nuptial presents (Schol.), was already pregnant by Sisypheus, of Corinth.—I don't know what authority

Schn. has for assigning the meaning 'in den Kauf gegeben' to ἐμπολητός, usually translated venditus.]

[οὐ μὴ θάνωσι, Gr. 797 (633) § 748. —ἔδει, Gr. 790 (632) § 858, 3.]

ἐξήρuxe would make sense only in the mouth of Neoptolemus, as at 412 seq., because Philoctetes does not yet know whether Nestor is alive or dead.—βουλεύων σοφά, *by his wise counsels*, is also against this reading, which would require βουλεύσας.

425. Even the supposition that Philoctetes is not accurately acquainted with the events which have occurred in the camp before Troy, is scarcely a sufficient justification of the feeble ὅσπερ ἦν γόνος, which the audience could not have required. We should rather have expected an intimation of the reason why Nestor was so bowed down with grief on account of *this* particular loss, the death of the *amabilis Antilochus* (Horat.). From this feeling, some commentators have proposed ὅσπερ ἦν γάνος, ὃς παρῆν πόνοις, but I would rather read ὃς παρῆν γονεῖ, "*qui parenti aderat propugnator*," cf. 859, 1392. For Antilochus was celebrated as a model of filial piety, for having sacrificed his own life in defending his father against Memnon, Hom. Od. 3, 111. 4, 188, and especially Pind. Pyth. 6, 30 sqq., μένων ὁ θεῖος ἀνὴρ Πρίατο μὲν θανάτοιο κομιδὰν πατρός ἐδόκησεν τε τῶν πάλοι γενεῇ Ὀπλοτέροισιν, ἔργον πελώριον τελείσαις, Ὑπατος ἀμφὶ τοκεῦσιν ἔμμιν πρὸς ἀρετάν.

426. He means Ajax and Antilochus, for he had heard of the death of Achilles some time before. After ἐξείδεξας we must understand ὁλωλότε.

428. "*Quo tandem respicere debemus?*"

429. "*But here again Ulysses survives on this occasion too [as well as at other times when brave heroes have fallen], when men ought to have heard of his death instead of theirs.*" With the objective ἵστιν αὖ πάντ. is mingled a reference to the subjective, the communication of Neoptolemus respecting the welfare of Ulysses. The spectator, who was acquainted with the plot, might also interpret the words (which are designedly ambiguous) in the other sense: "*But Ulysses is again here [in Lemnos].*" [χρῆν, Gr. 790 (632) § 858, 3.]

431 seq. It is at least some consolation to the virtuous, that knavery does not always succeed. Neoptolemus alludes involuntarily to the failure of the plot against Philoctetes.—ἐμποδίζονται (καταβάλλονται) is a continuation of the metaphor suggested by παλαιστής.

434. Patroclus was represented as ἐρώμενος by Achilles in 'the Myrmidons' of Æschyl., Plat. Symp. 180 A.

435. Cf. 446 sqq., and the same λόγος in 'the Phrygians' of Soph., where Priam says to Achilles: τοὺς εὐγενεῖς γὰρ κάγαθούς, ὦ παῖ, φιλεῖ Ἄρης ἐναιρίειν· οἱ δὲ τῇ γλώσση θρασεῖς Φειύγοντες ἄτας ἐκτός εἰσι τῶν κακῶν Ἄρης γὰρ οὐδὲν τῶν κακῶν ληΐζεται.

438. κατ' αὐτὸ τοῦτό γε, "*eum ipsum in finem.*" Philoctetes desires to confirm the λόγος of Neoptolemus by a fresh instance.

439. The genit. depends on τί νῦν κυρεῖ, sc. τὴν νῦν πρᾶξιν or τύχην. Cf. 441. Aj. 1236. Trach. 1122. Odyss. 11, 174, εἰπέ δέ μοι πατρός τε καὶ υἱός ὃν κατέλειπον, Ἥ ἐτι πὰρ κείνοισιν ἔμδον γέρας . . .

442. The fact that Neoptolemus considers the epithets intended for Thersites to be applicable to Ulysses, heightens the contemptuous estimate of the latter's character.

443. "*Qui nollet aliquid semel (sed bis terque) dicere, ubi nemo pati*

vellet (*scœpius aliquid repeti*), sc. *ubi omnes prohiberent*," as in Aj. 1182, *κἂν μηδεὶς εἴῃ, omnes prohibent*. This agrees exactly with Il. 2, 212 sqq., where Thersites (from *θήρσος, θάρσος*, as *Ἀλιθέρσης, Πολυθήρσειδης, Θέρσανδρος*) *ἀμετροεπῆς ἐκολοῖα*. As, however, there is no mention here of any occasion on which a choice was really afforded him, the poet probably wrote *οὐκ ἂν εἴχετ'*, "*would not have confined himself*," "*would have found it hard to confine himself* . . . ."

445. A judicious deviation from the Epic story of the Æthiopis, which speaks of Thersites as having been put to death by Achilles for insulting the dead body of Penthesilea, queen of the Amazons, whom that hero had slain, and whom he at the same time calumniated. *Ἀχιλλεύς Θερσιτοκτόνος* is the title of one of Chæremón's tragedies. The whole of this story is here ignored by Neoptolemus, as to have attacked a Thersites would have been discreditable to his father's memory, and, moreover, it was of importance to Neoptolemus to confirm the opinion of Philoctetes. The contempt in which Thersites was held by both is indicated by the expressions *Θερσίτης τις*, and by the remark of Neoptolemus that he has never seen him, but has heard that he is still alive. Instead of *αὐτόν*, which sounds awkwardly with *νυν*, I would suggest *αὐτός*.

446. Philoctetes now expresses in hyperbolical terms the idea of 435 and following vv.

448. "*Whatever is cunning and artful*," as opposed to *τὰ δίκαια καὶ χρηστά*, a cut at Ulysses, whose putative father Sisyphus had outwitted Thanatos himself (or Persephonê, *πέισας αἰμυλίοισι λόγοις*, Theog. 702), and returned to the upper-world. Cf. 624 seq. *Παλιντριβῆς* (*τετριμμένος, ἐπίτριπτον κίναδος*, Aj. 103), literally "*rendered dull [obstinate] by repeated blows*," said of a donkey, Simonid. Amorg. 6, 43, here it means *practised, artful*, and can only apply to Ulysses and Sisyphus, Thersites having been mentioned merely by way of an illustration [*versutus*, Ellendt.—Hermann refers it to Thersites and his *contumacia in dicendo*, by which he resembled the donkey, whom no blows could keep from returning to his pasture. Lid. and Scott, *hardened, obdurate in vice*.—Schol. *τετριμμένος τοῖς κακοῖς*].

451 seq. "*In what light are we to view this? on what ground excuse it, that, in the act of praising the divine decrees, I find the gods unjust?*" Since, however, *ἐπαινῶν* does not well express this thought, I would substitute *ἐρευνῶν* for *ἐπαινῶν*, "*when I investigate the dealings of the gods with men, I find that they [the gods] are unjust*," cf. 282. Aj. 1054, *ἐξέρομεν ζητοῦντες*. Pind. Ol. 13, 113, *εὐρήσεις ἐρευνῶν*. Theog. 83, *εὐρήσεις διζήμενος*.

454. *τηλόθεν εἰσορ.*, ironical. Cf. Œd. R. 795.

458. *δπου (οἷς)*—*τούτους*, as in Aj. 1081 seq., *ὅπου—ταύτην τὴν πόλιν*.

459. Scyros sounded in Athenian ears something like Pholegandros and Sicinos in Solon, Eleg. 1, 4. Demosth. Callipp. 1338, *ὁ μέτοικος ἄνθρωπος καὶ ἐν Σκύρῳ κατοικῶν καὶ οὐδενὸς ἄξιος*. It was a sort of proverb, *ἀρχὴ Σκυρία ἐπὶ τῶν εὐτελῶν καὶ μηδὲν λυσitelés ἔχοντων, παρόσον πετρώδης καὶ λυπρὰ ἐστὶν ἡ Σκύρος*. Cf. 326.

Sophocles is thinking perhaps of Ithaca, Od. 9, 27, *τρηχιῦ', ἀλλ' ἀγαθὴ κουροτρόφος κ.τ.λ.*

463. Hom. Hymn. Mer. 417, *ρεῖα μάλ' ἐπρήυνεν ἐκηβόλον, ὡς ἔθειλ' αὐτόεσ.* Cf. Od. 6, 180, *σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς.*

467. *μὴ ἐξ ἀπόπτου, μὴ μακρόθεν*, but on the coast itself. This is said perhaps with reference to 454, *τηλόθεν εἰσέρων.*

469. (Ed. C. 250, *πρὸς σ' ὅ τί σοι φίλον ἐκ σίθιν ἄντομαι*, cf. 1333.

473. Cf. 481 sqq.

476. *αἰσχρόν* is here opposed to *χρηστόν*, and *ἐχθρόν* to *εὐκλείεσ*. "To generous natures the *αἰσχρόν* is odious, but the *χρηστόν* is productive to them of honour." The only thing that strikes one as strange is, that *ἐχθρόν* is to be taken subjectively and *εὐκ.* objectively.<sup>2</sup>

477. *ὄν. οὐ κ.*, "*A disgrace which you cannot gloss over (or disguise under fair colours)*," as at v. 842, *αἰσχρόν ὄνειδος*. To call an *ὄνειδος καλόν, κάλλιστον*, is to turn what was intended for a reproach into praise. Eur. Iph. Aul. 305, *καλόν γί μοι τοῦνειδος ἐξωνειδίσας*, "*the reproaches which you cast on me I consider an honour.*" Cf. Phoen. 825.

478. *πλεῖστον, μέγιστον.*

481. *ἄγων*, "*on the voyage.*"

482. *ὅποι, ἐκεῖσε ὅπου*, is conformed by assimilation *ἐς ἀντρίαν*, "*in whatever part of the ship.*" Cf. 726. [Gr. 1236 (913) § 822, Obs. 6, in all of which read *ἐμβαλοῦ.*]

485. "*On my knees.*" But immediately afterwards Philoctetes explains that he is prevented by his lameness from *actually* assuming this suppliant posture. After *ἀκράτῳ* sub. *προσπιτνείν.*

488. I prefer Hermann's conjectural reading *τὸν ἐμόν*. Cf. 492, 517.

489. "*To the Eubœan roadstead of Chalcôdôn*," as at v. 1430. Æsch. Supp. 549, *Τεύθραντος ἄστυ Μυσῶν*. Soph. Trach. 1191, *τὸν Οἴτης Ζηνὸς πάγον*, &c. The mention of Chalcôdôn (son of Abas, grandson of Chalcon), whose son Elephênôr led the Abantes in the Trojan expedition (Il. 2, 536), is natural enough on the part of Philoctetes, Chalcôdôn having assisted Heracles against the Eleans, Paus. 8, 15, 6. It was also gratifying to the Athenians, the story of Chalcôdôn and Elephênôr being mixed up in the local traditions of Attica with that of Theseus, who is said to have brought his sons to Elephênôr in Eubœa, before he retired to Scyros, Plut. Thes. 35. Paus. 1, 17, 6. Philoctetes supposes that Chalcôdôn is still alive, like Pœas, Peleus, and Telamon.

491. *δεράδα* instead of *δερᾶδα*, on account of the verse, the only instance of this form with which I am acquainted. Other commentators transpose the passage thus: *Τραχ. δερᾶδα τε καί*, or read *Τραχ. τε δερᾶδ' ἐπὶ τὸν εὐροον*. The *ἀκάμας Σπερχιεὶς*, Il. 16, 174, "*ferit amne citato Muliacas aquas*," Lucan. 6, 366.

492. *δείξης*, like Aj. 569. The *ὥς . . .* depends on *ἐκψόν μ' ἄγων*.

493. Aj. 600, *ἐγὼ παλαιὸς ἀφ' οὗ χρόνος μίμνω*. The common

<sup>2</sup> [τοι, Gr. 1511, b, § 736, l.]

παλαί' ἄν, sc. παλαιά ἄν εἶη, would confound the time of his father's death with his anxiety respecting it. The Scholiasts seem to confirm the reading which I have adopted : δι' ὃν δὴ πρὸ πολλοῦ χρόνου ἠυλαβήθην.

494. τοῖς ἰγμ., διὰ τῶν ἰγμένων, cf. 301 sqq.

495. On ἱστελλον, "endeavoured to persuade him" [στέλλω, mittere = mittendo jubeo ; I send to urge], depends μ' ἐκψῆσαι δόμοις, "to remove me from this place, and restore me to his house ;" αὐτόστ. πέμψ., himself to fit out and despatch a vessel. Philoctetes does not mean that Pœas should come in person to release him, but the term αὐτόστ. is often used in contradistinction to aid from any other quarter.

497. τὰ τῶν διακ., "as servants are wont to do."

498. Philoctetes says ironically, "parum meas partes curantes, ut par est, opinor, hominis tam miseri."

500. Having been deceived by former messengers, Philoctetes wishes to accompany Neoptolemus at once, and therefore calls him πομπὸν τε καὶ τὸν ἄγγελον, the person who at the same time brings him news of his son, and conveys that son to his home. Others have been only ἄγγελοι : Neoptolemus shall be both messenger and conductor.—εἰς σέ ἤκω, "I have recourse to you," as in Demosth. de Cor. 1127, ἐγὼ δὲ τοῦτῃ μὲν χαίρειν λέγω, οὗς δ' ὁ πατήρ μοι παρέδωκε βοηθοὺς καὶ φίλους, εἰς τοὺτους ἤκω.

502. πάντα δεινὰ ἐστί καὶ πρὸς τὸ εὖ παθεῖν καὶ μὴ εὖ παθεῖν ἐπικίνδυνα. Philoctetes reminds Neoptolemus of the uncertainty of every thing on earth.

507. Cf. note to 391 sqq.

509. Instead of ὄσσα (ref. to πολλῶν), some read οἷα, ref. to δυσοίστων.

512. "Turning their ill-treatment of thee to my advantage [Gr. τῷδε = ἐμοί. δεικτικῶς, Gr. 1015 (796, b) § 655, 4]."

515. ἐπιμένονεν, sc. πορεύεσθαι.

516. εὐστόλου ταχείας, cf. note to Aj. 710.

520. πλησθῆς, κορεσθῆς, must be taken absolutely, and τῆς νόσου ξυν. (τῷ ξυνεῖναι τῷ νοσοῦντι) as the cause of their incipient repugnance. Cf. 876.

521. τοῖς λ. ταῦτοις, τῷ ταῦτα λέγοντι.

524. JN. σοῦ γέ μ' ἐνδείστερον φανῆναι πονεῖν τῷ ξένῳ πρὸς τὸ καίριον (ad id quod tempus est fieri).

526 sqq. The sense is : "We are ready, let Philoctetes at once prepare for the voyage : for the ship will receive him, and he will not be rejected, only we pray that the gods may convey us in safety from these shores." Neoptolemus, speaking of the ship as a living creature (Od. 5, 176, νῆες ἀγαλλόμεναι Διὸς οὐρῳ), assures Philoctetes that he will not object to this addition to her burden. He expressly mentions the gods, because Philoctetes is suffering θεία τύχη.

529. The optat., as in Aj. 904. Neoptolemus speaks in general terms, his object being to carry Philoctetes off to Troy.

531. πῶς ἄν . . . Aj. 389.

534. καί, as 13.

536. "I think that no other man except myself would endure even the

mere sight of my sufferings." Το θέαν λαβεῖν (cf. 656) belongs τάδε, sc. τήνδε τὴν θέαν.

538. Cf. Aj. 163.

539. Il. 6, 340, ἐπίμεινον, Ἀρήϊα τεύχεα δύω. 23, 71, θάπτε με ὅττι τάχιστα, πύλας Αἰδάο περήσω.

541. "Then (you shall) prepare afresh to go on board."

542. The ἔμπορος (promised at 126 sqq.) has taken with him one of his shipmates ostensibly as a guide (συνοδοίπορον). Cf. Trach. 318.

543. σὺν δυοῖν ἄλλοις, sc. himself, the ἔμπορος, and Ulysses, the others compose the Chorus. The minuteness of this statement is intended to satisfy Philoctetes of the credibility of the ἔμπορος.

548. The word εὐβοτρυν indicates that he was in the habit of exporting wine for the use of the Grecian army before Troy; so Il. 7, 467 sqq., νῆες ἐκ Λήμνου παρέσταν οἶνον ἄγουσαι. Peparêthus, now Scopelos, the most considerable island of the northernmost group of the Sporades, was celebrated far and wide for its fertility in oil, corn, and wine (it was called Εὖοινος), which was considered equal to that of Pramnus, Thasos, and Chios. In the time of Demosthenes its wine was exported over to the shores of the Euxine; hence the fiction of the ἔμπορος must have sounded natural enough to Athenian ears.

550. He has previously ascertained that all the men belong to Neoptolemus, and not to any other leader, so that there is no danger of his being betrayed by them.

552. προστυχόντι τῶν ἴσων belongs to φράσαιμί σοι, "after you have obtained what is just and fair." He considers it, he says, his duty to make a communication to Neoptolemus. It cannot belong to ἔδοξέ μοι (after "I have received the recompense to which I am entitled," as in CEd. R. 1005. Trach. 190), because Ph. promises eternal gratitude; and no mention is subsequently made of the reward generally claimed by messengers.

554. νέα, cf. 560, "fresh plots." He had been already the victim of their treacherous plots, when they brought him from Scyros.

555. κοῦ μόνον . . . the rhetorical figure termed ἐπανόρθωσις, correctio.

556. δρώμενα is added to ἔργα to strengthen the antithesis to ἱεραγούμενα (567).

557. χάρις, the favour conferred upon me by your bringing me this intelligence.

559. CEd. R. 655, φράζε δὴ τί φής. Plat. Leg. 819, λέγ' ὃ τι καὶ φής. Xen. An. 2, 1, 15, σὺ δ' ἡμῖν εἰπέ τί λέγεις.

562. These Theseidæ, who belong to Ionic-Attic traditionary romance, but are not mentioned in the Iliad, have been borrowed by Sophocles, under the influence of a patriotic feeling, from Arctinus of Miletus, an Athenian colony, a post-Homeric Epic poet, who introduces them in his Ἰλίου πέρσις. Eur. Hec. 125, τῷ Θησεΐδᾳ, ὄζω Ἀθηνῶν. Tro. 31, Ἀθηναίων Θησεΐδαι πρόμοι. There were brazen statues of these heroes on the Acropolis of Athens. Paus. 1, 23, 10.

564. ἀκούσας μόνον, οὐκ ἰδὼν. The ἔμπορος answers here and at 567 and 626 briefly and hesitatingly, because the instructions of Ulysses extended no further.

567. Cf. 253, 415. Ed. R. 955.

571. Cf. note to 416.

572. = πρὸς ποῖον ἂν ὄντα τόνδε ἔπλει ; or ποῖος ἂν εἴη πρὸς ὃν ἔπλει ;

579. διεμπολῶ, like πιπράσκειν, cf. Aj. 978, bearing in mind the fictitious character of the ἔμπορος.

584. ὑπ' ἐκείνων εὐεργετούμενος ἀντενεργετῶ αὐτούς, ὥς δύναται πένης εὐεργετεῖν. Sch. The conjunction of πολλὰ χρηστά τε is more rare than π. καὶ χρηστά, cf. Æsch. Sept. 321, πολλὰ δυστυχῇ τε.

587. A correct recitation will render Dindorf's λόγων (for λόγον) unnecessary.

589. A hint to Neoptolemus not to forget his part. The reply σκοπῶ καγὼ πάλαι shows that he remembers his promise to Ulysses.

590. λέγων, "loquere modo."

592. See the Introduction.

598. JN. τίνος πράγματος χάριν ἐπεστρέφοντο τοῦδε οὕτως ἄγαν τοσῶδε χρόνῳ ;

604. Cf., with this mixture of truth and invention, 1337 sqq.

607. ὁ ὑπὸ πάντων ὑβριζόμενος. Cf. 382.

610. τὰ ἄλλα πάντα applies principally to the removal of Neoptolemus from Scyros. Cf. note to 343 sqq.

612. πείσαντες λόγῳ, cf. 1332.

616. δηλώσειν, as 492, 609, δεῖξαι.

617. οἶοιτο, an optat. in the continuation of an orat. obliqua. Æsch. Ag. 606, ἀπάγγελον ἥκειν Γυναιῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν. Lysias 130, 31, Θηραμένης ἀναστὰς λέγει ὅτι ποιήσει ὥστε τὴν πόλιν ἐλαττωσι μηδέν· οἶοιτο δὲ καὶ ἄλλο τι ἀγαθὸν εὐρήσεται. [Gr. 1384 (999, a) § 884, obs. 3.]

619. Il. 2, 259. Ulysses threatens Thersites : Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπείη, Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μέν φίλα εἵματα δύσω κ.τ.λ. Od. 16, 101, he swears αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάρμοι ἀλλότριοις φῶς, Εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην. Cf. 1341.

620. Cf. 241, 389, 1240.

622. ἡ πᾶσα βλάβη, cf. El. 293, 774.

623. εἰς Ἀχαιοὺς, cf. 609.

624. The sense is : As surely as I shall not return to life after I am dead (see v. 448 sqq.), so surely shall he not persuade me to accompany him to Troy.

626. Cf. 564.

627. "Conspiret vobiscum." Eur. Med. 13, πάντα συμφέρονσ' Ἰάσονι.

628. Neoptolemus having thus far remained silent, Philoctetes questions him again after the departure of the ἔμπορος, as at 622 sqq.

629. λόγ. μαλθ., as at 623, πείσας.

630. δεῖξαι, to exhibit me like a wild animal, as he exhibited Helenus to the Grecian soldiers (cf. 608).—νεὼς ἄγοντα, landing me from the ship, as soon as she touches the Trojan shore : Philoctetes dwells upon this as the most mortifying part of the supposed case. [νεὼς = a navi. Gr. 843 (673, b) § 530, 1.]

Philoctetes.

G

631. Τάχιον ἂν πεισθίην τῇ ἐχίδνῃ ἢ τῇ Ὀδυσσεΐ, Schol., who may perhaps have read οὐ θᾶσσον. It is possible that the οὐ (which might easily be misunderstood as belonging to δεινῷ), may be after all only a gloss (οὐ δειξίμ), like v. 1288, and that the poet wrote ἢ θᾶσσον [θᾶσσον, like our 'sooner,' = *more readily, rather.*]

633. Cf. Aj. 379, 345. [Observe παντᾶ—παντᾶ δὲ in *anaphora* : not παντᾶ μὲν—παντᾶ δέ].

635. ὥς, as : i. e. *in such a state of things* ; hence = *whilst* the broad sea still separates us from the ship of Ulysses. It is not necessary that we should read ἔως, cf. χωρῶμεν ὥς ἔχομεν, &c.

637. As Philoctetes has already used the word χωρῶμεν, the sentence beginning ἴωμεν has been very properly given to the Chorus by Hermann.

639. πνεῦμα τοῦκ πρῶρας, a head-wind. A fair wind on the contrary is κατόπισθε νέως ἔκμενος οὐρος. Odys. 11. 6, πρύμνηθεν οὐρος, "*surgens a puppi ventus,*" Virg. Cf. 1450 sqq.

641. After Il. 14, 80, where Agamemnon counsels flight by night : Οὐ γάρ τις νέμεισις φυγίην κακὸν οὐδ' ἀνὰ νύκτα· Βέλτερον δὲ φεύγον προφύγῃ κακὸν ἢ ἐλπίῃ.

642. οὐκ negatives the idea of the previous sentence, and (as in the more frequent combinations οὐ μὴν, μέντοι, γὰρ ἀλλά) produces, by a brachylogical amalgamation with ἀλλά, the signification *but surely, assuredly, undoubtedly*. Plat. Euthyd. 277 A, Οὐκ ἀλλ', ἢ δ' ὅς, μανθάνω. With the imperat. we have in the same way, μὴ ἀλλά, as Æsch. Choeph. 904, μὴ ἀλλ' εἴφ' ὁμοίως καὶ πατρὸς τοῦ σου μάτας, *immo vero*. Plat. Alc. 1, 114 E, Ἀποκρίνου. Ἀλκιβ. Μὴ ἀλλὰ σὺ αὐτὸς λέγε. Perhaps however the οὐκ in this place is only a gloss, and the poet wrote Ἀλλ' ἐστὶ κάκεινοισι τ. ἐν.—The west wind was contrary for both, since they both were bound ostensibly from Troy and Lemnos to Greece.

643. There is no contrary wind for pirates, whose rapacity leads them to despise dangers.

645. As χωρῶμεν includes ἐγὼ καὶ σύ, the participle λαβὼν (σὺ) is added in the nominative case, as in Æsch. Eum. 136, ἀπολακτίσας ὕπνον ιδώμεθα. Soph. Trach. 333, χωρῶμεν πάντες ἀδρῶ γέ πρῶτον ἀμμείνας. Lucian. Tox. 41, τυφλώσας καὶ ἑαυτὸν ἀμφοτέρω ἐτρέφοντο.

647. οὐ π. ἄπο, so that I shall have no difficulty in choosing, and our departure will not be delayed.

648. ἐνι, ἐνιστι λαβεῖν, "*quid est quod ex mea navi (614; ἀγόνιντο νήσου) sumi non possit?*" [Gr. 843 (673) § 530, 1.]

650. "*So that with it I thoroughly assuage the pain of my wound.*" Philoctetes wishes to convince Neoptolemus, that no annoyance will be occasioned by his wounds during the voyage.

652. τόξα often πᾶσα ἡ τοξικὴ σκευή, as in Il. 21, 502 sqq. The mention of the bow (τόξων τῶνδε) naturally suggests this question of Neoptolemus.

656. ἔστιν ὥστε, "*potestne impetrari ut . . .*" Eur. Hipp. 705, ἔστι κακ τῶνδ' ὥστε σωθῆναι.

657. Unlike the arrogant boast of Parthenopæus, Æsch. Sept. 535, ὀμνυσιν αἰχμήν, ἣν ἔχει, μᾶλλον θεῷ σίβειν, this address of



Philoctetes to his bow displays a reverential feeling towards the gods, from whom the weapon derives its power.

659. *ξυμφέρη*, "*whatever is agreeable to you*," a sense indicated by *ἐρῶ* in the next verse.

660 seq. Neoptolemus affects indifference, that he may not betray his design to Philoctetes or excite his suspicion.

662. The open-hearted confidence and heartfelt joy of Philoctetes are heightened by the contrast they present to the dissimulation of Neoptolemus.—The *anaphora* *δε—δε* gives a lively picture of his overflowing joy.

668. The phrase *δόντι δοῦναι* expresses the most perfect reciprocity, as added to and heightening the *θιγγάνειν*, the *equally unreserved permission to take* the bow at his pleasure, and *return* it at his pleasure. Cf. 774, and Aj. 1134, *μισοῦντ' ἐμίσει*.—*κάλεσθαι*, like *ἐξεύξασθαι ἐπὶ τῷ ἐπιψαῦσαι*.

670. *εὐεργ.*, for the service which I rendered to Heracles in setting fire to his funeral pile. I am therefore bound to present it to those who have conferred a benefit on me.

671 sqq. "I do not regret having found you by accident in this place and made you my friend. For when a man is willing to recompense benefits—such as that I have conferred on you in promising to restore you to your home—by other benefits—as you are now doing by granting my request—such a friend is a treasure more to be valued than all treasures. Retire now into the cave." These three verses, which undoubtedly belong to Neoptolemus, were formerly assigned to Philoctetes.

674. *χωροῖς ἄν* [Gr. 816 (651, b) § 425, b].

676—728. *First Stasimon*. The Chorus bewails the calamities of Philoctetes, especially the agony which he suffers from his wound, and the helplessness of his solitude ("*here speaks* (says Lessing) *the sociable Greek*"). This magnificent choral song concludes with an anticipation of the speedy release of the unhappy sufferer by Neoptolemus, whose treacherous intention seems to have been entirely forgotten by the Chorus, who have deceived themselves into a belief that his promises were made in good faith.

676 sqq. "Never have I seen or heard of more grievous sufferings than those of Philoctetes<sup>3</sup>." The aor. *ἐξήκουσα*, and perf. *ὤπωπα*, are exchanged, like *κλύων* and *ἰσιδών* at v. 681. Cf. 928 seq., 1171. *Seeing* and *hearing* are here joined together by the poet, partly for the sake of uniformity with *οἶδα κλύων οὐδ' ἰσιδών*, and also because the Chorus has actually been an eye-witness of the sufferings of Philoctetes. I have substituted *οὐδαμά* for the common reading, *ὤπωπα δ' οὐ μάλα*, "*not particularly*."

679. *τὸν βουλευθῆντα ἐπιβῆναι τῇ εὐνῇ τοῦ Διός*, Schol. Ixion had inveigled his father-in-law Eioneus into a pit filled with charcoal, and thus been the first to shed the blood of a kinsman, hence Æsch., Eum. 718, speaks of *πρωτοκτόνοι προστροπαὶ Ἰξίονος*. When

<sup>3</sup> [So Schneid. : there must, however, *inter eos, quos vidi, atque unus tantum* I think, be some mistake. Buttm. gives *inter eos, de quibus audivi, cujus sors* the general meaning thus : "*nullus est miserabilior sit sorte hujus*."] .

no mortal was willing to make atonement for him and release him from his madness, Zeus had pity on the *ἰκέτης*. But Ixion (Pind. Pyth. 2, 26), *μαινομέναις φρασίν* "Ἡρας ἐράσσατο, τὰν Διὸς εὐναὶ λάχον πολυγαθείς, for which offence Zeus bound him with chains of brass (*δέσμιον ἱβαλεν*) to a fiery wheel, on which he was whirled round and round (*δρομάς ἄμπυξ*, Pind. *ἐν πτερόεντι τροχῷ*) in the infernal regions. Cf. Tibull. 1, 3, 73. [*πελαῖτης*, *qui prope accedit* : 'the intruder' of his bed.]

683. *τοῦδε*, short for *τῆς τοῦδε μοίρας*, like *κόμαι* *Χαρίτεσσιν ὁμοῖται*.

684. "Who had neither done evil to any one nor robbed any one."—*ἔρξας* (like *ῥέζω*, *facinus facio*) comprehends the notion of *wrong-doing*. Ant. 371, *ὅς τὰδ' ἔρδει*. CEd. C. 731, *δρᾶν τι*, like our "to do any thing to a person." Instead of the second *οὔτε*, it would be better perhaps to read *οὐ* (*οὐ*—*οὔτε* often correspond) ; and restore the neuter object *τι*, by reading *οὐ τι νοσφίσας (τινα)*. The two verbs have reference to the double crime of Ixion.

685. "*Aequus et justus inter aequos*," sc. *δικαιοτάτος ἀνὴρ*. Pind. Pyth. 4, 281, *ἐν πασι νίος*. Nem. 3, 80, *αἰετὸς ὡκὺς ἐν ποτανοῖς*. Theog. 314, *ἐν δικαίοις εἰμι δικαιοτάτος*.

686, 687. The metre does not correspond to the antistrophe ; but it seems impossible to discover what the poet really wrote.

687. *τὸ δὲ θαυμάζω*.

689. Cf. 175, and CEd. R. 1210, *πῶς ποτε, πῶς ποθ' αἱ πατρῴαι σ' ἄλοκες φέρειν . . .*

691 sqq. The loneliness indicated at v. 689 by *μόνος* is here depicted under two aspects, want of human society, and lack of necessary attendance. Cf. 170 sqq.

691. *πρόσωρος* (poet. for *πρόσορος*, like *ἄπουρος*, *τηλουργός*, &c.), "where he was his own neighbour," sc. had no neighbour but himself. So a wish is expressed that the misanthrope, Luc. Timon, 43, may *θεοῖς θνίτω καὶ εὐωχεῖτω μόνος ἑαυτῷ γείτων καὶ ὁμορος*. The *οὐκ ἔ. βάσιν* intimates that, in addition to his loneliness, Philoctetes is deprived of the free use of his foot : this touch heightens the preceding statement. Cf. 632, 704.

692. *οὐδέ τιν' ἔγχ. κακογ.*, "nor (having) even any native of the island" (cf. 170, 1104 seq.), so that, even if his foot had been sound, there would have been no person for him to visit. The epithets *κακογείτων* (*γείτων κακῶν*, "neighbour to him in his misfortunes") and *πρόσωρος* correspond to each other, consequently *κακογ.* cannot belong to *στόνον*.

695 seq. In whose friendly heart the lamentations, which are now only re-echoed by the surrounding mountains, might have found a response ; that is, to whom Philoctetes might have imparted the tale of his woes, and from whom he might have received consolation. The *στόνος* is termed by a bold figure of speech *βαρυβρώς* and *αιματηρός* (as v. 209, *αὐδὰ τρυσάνωρ*), because the gnawing and bloody *ἔλκος* is the cause of the lamentation. The Latin poets also speak of "*dolor cruentus* ;" Archilochus 8, 8, *αἱματόεν ἔλκος ἀναστένομεν*.

696. *οὐδ' ὅς . . .*, a carrying out of the idea implied in *οὐκ ἔχων βάσιν*. Cf. 280 sqq.—*κηκισμέναν, ἥρέμα ἀναδιδομένην*, as at v. 784.

699. *κατενύασειν*, Doric for *κατεννήσειν*. The tragic writers

generally have κατεννάζω (ᾶ).—τις, αἱμάς, “*si quod forte profectum sanguinis incidisset.*”

700. The MSS. have ἐκ τε γὰρ εἰλεῖν. Dindorf has struck out the τε, which disturbs the structure of the verse, and substituted γαίᾳς for γὰρ. If we adopt this reading, it will be necessary also to restore the participle, which the introduction of τε has changed into an infinitive.

701 sqq. Philoctetes, left to his own resources, was forced to crawl wearily hither and thither in search of medicinal herbs and food, whenever there was any intermission of his pain. The construction is: εἶρπε δ' ἂν ἄλλοτ' ἄλλον πόρον ὅθεν εὖμ. ὑπάρχοι, τότε εἰλυόμενος (289 seq.), ὡς παῖς ἄτερ φ. τιθ., ἀνικ' ἐξ. ὅακ. ᾄτα. The εὐμάρεια (*facilius vitam tolerandi*) comprises the ἥπια φύλλα as well as (cf. Stroph. 2) the means of supporting life. Cf. 43 sqq., 173 sqq., 185.

705. ἐξανεῖη, cf. 767.

706 sqq. Privations, as regarded food and drink, which Philoctetes was compelled to endure.—οὐ Δημητριάκον καρπὸν οὐδέ τι τῆς συνήθους ἀνθρώπων διαίτης, Schol. After ἄλλων (fruit, milk, eggs, &c.), repeat φορβάν (*pabulum*): “*non pabulum terræ fruges, non aliarum rerum, quibus vescimur homines, tollens.*” αἴρων, properly speaking, applies only to the leading idea, σπόρον ἱερᾶς γὰρ, we must therefore understand λαμβάνων or ἔχων with ἄλλων.

709. ἀλφισταί, eaters of bread, from ἄλφι and εἶδεν; a term derived from the principal article of human food, the μυελὸς ἀνδρῶν, by the use of which they are distinguished from the gods, who lived on nectar and ambrosia, as well as from the ὠμησταὶ θῆρες. Cf. the Homeric οἱ ἀρούρης καρπὸν ἔδουσιν, οἵτινες ἀνέρες εἰσὶν ἐπὶ χθονὶ σῖτον ἔδοντες, the ὅσοι καρπὸν αἰνύμεθα χθονός of Simonides, and the “*quicunque terræ munere vescimur*” of Horace.

710. Cf. 166 and 287 sqq.

715. The Chorus, who are drawing an imaginary picture of the sufferings of Philoctetes, according to their own notions of probability, employ μηδέ in the subjective sense: “*Who has hardly, I suppose, enjoyed the wine cup.*” Cf. CEd. R. 1427, and Phil. 1059. We find similar complaints in Aj. 1199 sqq. The genitive is used here, because ἦσθη is taken in the sense of ἀπέλαυσεν ἡδόμενος.

716. λεύσσων ὅπου γνοίῃ ὕδωρ (Ced. C. 135, δν ἐγὼ λεύσσων οὐπω δύναμαι γνῶναι ποῦ μοι ποτε ναίει) ἀεὶ (each time, “*as often as he found any*”) προσενώμα εἰς αὐτό, “*he moved* (sc. himself) *to it,*” “*he bent his steps towards it,*” cf. 168. In order to paint the unhappy condition of the sufferer in the most melancholy colours, the Chorus speaks of his only drink being στατὸν ὕδωρ (in opposition to the οἰνόχυρον πῶμα), and that not procurable at all times, but only when the rain or dew have left pools. The expression ποτὸν κρηναῖον, v. 21, is not at variance with this view of the sufferer's condition, the Chorus not having been present, and, consequently being ignorant of the fact. The same remark will apply to the κρῆναι mentioned at v. 1461. [Herm. explains προσενώμα by *admovebat eam* (= *aquam*) *sibi.*]

719. ἀγαθῶν, “*of noble race,*” like Philoctetes himself, see 180. ὑπαντήσας, with genit., like τυχών. Cf. 320.

720. ἀνύσει, "will at length become." [ἀνύσει εὐδαίμων = ἀνύσει ὥστε εὐδαίμων γενέσθαι, Ell.]—ἐκ κείνων, the sufferings just described.

721. πλήθει, like 598, τοσῶδε χρόνῳ. Sophocles is fond of expressing the division of time by moons. See CEd. R. 1083 seq. Ant. 608.

724. πατρῶαν here, as in many other instances, has the middle syllable short. The αὐλὰ Μηλ. νυμφᾶν is the dwelling of the mountain- and river-nymphs in the land of the Malians. Cf. 490 seq., where the wished-for home is indicated by its mountains and rivers.

726. παρ' ὄχθαις, assimilated from ἵνα, instead of παρ' ὄχθας. The epithet χάλκασπις is in accordance with the representations of the ancient poets and sculptors before the introduction of the lion's skin, club, and bow (which now form the standing equipment of Heracles) by the lyric poets Alcman and Stesichorus, and the epic poet Pisander. The poet is here speaking only of the immortality won by valorous deeds.

727. The MSS. have ἀνὴρ θεοῖς πλάθει πᾶσιν in defiance both of sense and metre. My emendation agrees with the interpretation of the Scholiast : ὅπου ὁ ἐκθεωθεὶς ἀνὴρ πελάζεται πᾶσιν. This conjunction of ἀνὴρ and θεός is found also in an epigram on the deified Linus : Κρύπτω τὸν θεὸν ἄνδρα Δίνον.—πλάθει is in the present tense, because the fate of Heracles was so familiar to every one as to be ever present, as it were, to his mind. So Persius says of Socrates, "tollit quem dira cicuta."—θείῳ πυρὶ π., because he was taken up into heaven in the midst of thunder and lightning.

730 sqq. Philoctetes, on coming out of the cave, is attacked by a fresh spasm, which he endeavours to conceal, lest he should be left behind by Neoptolemus. He places the bow in the hands of his deliverer (in fulfilment of his promise at v. 667), that he may protect him from his enemies during the sleep which always succeeded his paroxysms.

735. Philoctetes hastily answers οὐ δῆτ' ἔγωγε (ἄλγος ἰσχω τῆς νόσου), but, overcome by a sudden paroxysm of pain, and unable any longer to conceal what the distortion of his countenance must betray, he adds, "but even now I seem to feel relieved" [κουφίζειν, melius habere, Musg.]. He endeavours to give another meaning to the expression ἰὼ θεοί (to which ἰθ', ὦ παῖ, v. 750 corresponds), wrung from him in the extremity of his agony ; but at last, v. 742 seq., acknowledges the truth.

745. βρῦκομαι, cf. 7, 313. Attius, in his Philoctetes, Cic. Tusc. Disp. 2, 7, 19, "Jam jam absumor, conficit animam Vis colneris, ulceris æstus." Hermann says of the exclamations : "Aptissime illa crebra repetitio litteræ π palpitationem oris et maxillarum, quæ hujusmodi dolorum propria est, exprimit."

747. χεροῖν with πρόχειρον, as in Eur. El. 701, πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ. Hec. 527, πληρεὲς ἐν χεροῖν λαβὼν δέπας Πάγχρυσον ἱρρεῖ χειρὶ παῖς Ἀχιλλεύς.

748. ἄκρον, "to the very heel." So Aj. 238 (γλῶσσαν ἄκραν . . . θερίας, palato tenus).

751. "Cur tantum de te ejulatum et gemitum edas," cf 327.

753 sqq. Neoptolemus, not comprehending the request of Philoctetes that he would cut off his foot, enquires what fresh sufferings

have forced from him the groans and exclamations which he has just uttered. Philoctetes replies by a peevish "*you know*;" and when Neoptolemus repeats the question τί σοι (ἐγένετο, συνέβη); cuts the enquiry short by answering οὐκ οἶδα. To the wondering πῶς οὐκ οἶσθα of Neoptolemus, the only reply is the exclamation παππαπαπαπαῖ, wrung from him by the increasing violence of his torture.

755. ἐπίσαγμα, προσθήκη, access, increased violence. [σάττειν, to load; to stuff full.]

758. "*This [disease] has returned after a long absence, satiated perhaps with its wanderings,*" there is no reason therefore to apprehend a fresh attack during the voyage. Philoctetes, with affected cheerfulness, speaks of the disease as an evil demon, which ever and anon returns to its habitation when it is tired of wandering. Cf. Æsch. Prom. 275, πλανωμένη Πρὸς ἄλλοτ' ἄλλον πημονή προσ-ιζάνει. Zeus sends Atέ, ἄλλοτε ἄλλος ἔχει, Solon. Eleg. 11, 75. Sufferings ἄλλοτε ἄλλος ἔχει νῦν μὲν ἐς ἡμέας Ἐτράπετο—, ἐξαῦτις δ' ἐτέρους ἐπαμείψεται, Archiloch. Eleg. 8, 7. The ancients were accustomed to personify diseases; so Hesiod. Opp 102, Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἢ ἐπὶ νυκτὶ Αὐτόματοι φοιτῶσι, κακὰ θνητοῖσι φέρουσαι. Thus Philoctetes often speaks of the coming and going of the malady, e. g. 787, 808, which alternately attacks and leaves him, 734, 766 sqq.

759. "Iῶ Iῶ servandum duco, quod neque hiatus ex interjectione, ubi persona mutatur, neque correptio in priore Iῶ habet quod jure vituperetur." Herm.

760. Vocat. as in Aj. 695.

765. Ajax 362, τὸ πῆμα τῆς αἴτης.

767. For the crude conjectural reading ἐξήκη, I have substituted ἐξανῆ as essential to the completeness of the metaphor, "*when the disease releases me, sleep takes possession of me.*" Cf. 759 sqq., and concerning sleep, 821. Aj. 675 seq.

770. ἐκεῖνοι, cf. 599 sqq.

771. Sc. μήτε ἐκ. μήτε ἀκ., a construction which frequently occurs when two ideas are opposed to one another, e. g. ναυσὶν οὔτε πεζός.

773. Aj. 588, προδοὺς γένῃ.

774. "As far as in me lies, the bow shall be given to no one but yourself and me." Cf. 668. To the audience, who knew the plot, the words would seem to intimate, that Neoptolemus would take care not to surrender to any one the weapons with which he was destined to conquer Troy.

776. Great prosperity excites the envy of the gods; according to the saying of Herodotus, which was also current in Homer's time, πᾶν τὸ θεῖον φθονερόν. The divine bow had brought great calamities to its possessors: Heracles having passed his life in labours and conflicts (1419), and Philoctetes having lingered for years a prisoner on the island of Lemnos. Philoctetes therefore exhorts Neoptolemus to propitiate φθόνος, that the possession of the bow, which seems hitherto to have brought only a curse, may prove to him a blessing. Cf. El. 1466. Æsch. Agam. 903, φθόνος δ' ἀπίστω.

779. Neoptolemus implores, not φθόνος, but the gods, that ταῦτα

may be the portion of *both of them*. He is thinking of the oracle which foretold that Troy should be taken by their united efforts. Hence the indefinite γέν. ταῦτα, and νῶν instead of ἐμοί. Cf. 775.

780. Here also Neoptolemus expresses himself with intentional ambiguity, so that his words are understood in different senses by Philoctetes and by the audience, who are aware of the designs of Neoptolemus. Cf. 528.

782. The clumsy iambic trimeter which the MSS. have misplaced, ran perhaps somewhat in this fashion : ὦ παῖ, δέδοικα, μὴ ἀτελὲς ὁ πλοῦς τύχη, or μὴ ἀτελὲς εὐχὴ τύχη (μένω, πείλω). Philoctetes is here attacked by a second paroxysm of the disease.

784. κηκῖον, cf. 696.

786. In Æschylus also Philoctetes addresses his foot : ὦ ποῦς, ἀφήσω σέ ; Cf. 1188. The future, because Philoctetes fears that he may be left behind in consequence of his disease.

788. τόδε, τὸ κακόν, τὸ νόσημα. Cf. 759.

789. "Now you know it all.—Fly not from me I beseech you."

791. Cf. 264. ξένε ironically, because Ulysses intended to pay him a visit. JN. εἴτε ἔχοιτο ἥδε ἀλγ. στήρνων σου διαμπερές, "*utinam infixa hæreret (non pedi, sed) pectori tuo penitus.*"

794. πῶς ἄν ; c. optat. = *utinam*. Cf. note to Aj. 389 and above 531. [Gr. 809, c (647, b) § 427. 3.]

797. Cf. Aj. 854 and Æsch. Phil. (Stob. Flor. 120, 12), ὦ θάνατε Παιάν, μὴ μ' ἀτιμάσῃς μολεῖν. Μόνος γὰρ εἰ σὺ τῶν ἀνηκίστων κακῶν ἱατρός, ἄλγος δ' οὐδέν ἄπεται νεκροῦ.—δύνα [more Attic than δύνη, Pors.], "*how is it that thou can'st not resolve . . . ?*"

799. Since death comes not at his call, he implores Neoptolemus to hurl him into the crater of Mosychlos, the burning mountain, in the same manner as he himself once assisted Heracles to escape from his torture. Philoctetes being already at Lemnos, the further descriptive specification τῷ Ἀημνίῳ πυρί would be unintelligible, did we not know that at Athens, where every one was familiar with the island and its volcanoes, the phrase Ἀήμνιον πῦρ was used proverbially to signify any consuming fire. In Arist. Lys. 299, one whose eyes are bleared with smoke cries out, ἔστιν γε Ἀημνιον τὸ πῦρ τοῦτο πάσῃ μηχανῇ. Cassandra wishes (Lycoph. 227) that Priam had annihilated Hecuba and Paris, τεφρώσας γυῖα Ἀημνίῳ πυρί. Senec. Herc. Cæt. 1360, "*Quæ Lemnos ardens ?*" A man of fierce aspect is said Ἀήμνιον βλέπειν. Philoctetes, with forced jocularly, entreats Neoptolemus to throw him into the Ἀήμνιον πῦρ, which here is Ἀήμνιον in every sense. Cf. 986. I therefore prefer ἀνακαλουμένῳ to ἀνακυκλουμένῳ, "*ore hominum celebratus ignis, intocari solitus.*"

806. Neoptolemus, who is lost in thought, answers evasively.

807. "But with your στήνειν have also courage [be also of good cheer]." The paroxysm, although severe, is short. He had before (at v. 759) spoken of the attacks as occurring at long intervals ; this therefore is a second ground of comfort.

811. Philoctetes would gladly have required an oath from Neoptolemus, but is afraid to do this in direct terms, lest he should seem to evince any want of confidence. CEd. C. 650, οὐ τοί σ' ὑφ' ὅρκου γ' ὧς κακὸν πιστώσομαι.

812. Another ambiguous reply. Philoctetes takes the words as an assurance that Neoptolemus will keep his promise, whilst Neoptolemus himself is thinking of the oracle.

813 sqq. In the third paroxysm, which seizes him as he is climbing up the face of the rock, Philoctetes points upwards to his cave, and entreats Neoptolemus to convey him thither, that he may rest. But sleep now begins to overpower him; and Neoptolemus, seeing his head thrown back, supposes that he is looking up to the sky (τὸν ἄνω κύκλον). He entreats Neoptolemus to let him remain where he is, and when the latter, who has held his hand since v. 813, refuses to let him go, lest he should sink down on the rock, Philoctetes assures him that, if he persists, his touch will be fatal. On hearing this, Neoptolemus relinquishes his hold.

818. "*If haply you know any better than I do,*" what is most expedient under such circumstances. [καὶ δὴ. Gr. 1459, b, § 724, 2.]

819. "*Ita ut sum:*" French, *sur-le-champ*, immediately. After v. 820 he sinks to the ground and falls asleep.

823. *At all events his whole body is bedewed with perspiration:* another proof that his agony is abating under the influence of his sleep.

827 sqq. The first six verses of this song, which is sung in a subdued tone by only a part of the Chorus, are a βαυκάλημα [lullaby]. Cf. Eur. Or. 205 sqq. After the prayer to Ὑπνος that he will send gentle and long-continued slumber to the sufferer, the Chorus urge Neoptolemus to take advantage of this opportunity and carry off the bow. Although Neoptolemus rejects this advice, it is repeated by the Chorus, who are but imperfectly acquainted with the circumstances of the case.

827. δδύνη is corporeal, and ἀλγή mental torture. Perhaps, with Hermann, we may read ἀλγεος.

828. The Chorus of mariners borrow a metaphor from their own calling, as at v. 855. Cf. note to Aj. 206, as sailors wish for a fair wind (εὐαεὶς πνεῦμα, εὐαεὶς ἀνέμους), so here they pray that *sleep may come to them softly blowing*; i. e. *softly breathing, like a propitious breeze*, may, that is, spread its influence over Philoctetes, so that he may be unconscious of their departure. Observe here the accumulation of soft vowels.

829. εὐαίων, *lasting*, and therefore favorable for us to effect our escape without interruption. Aj. 194, μακράων σχολή.

830. "*Ward off from his eyes* (i. e. by opposing yourself between it and them) *the sunshine which is now spread around,*" i. e. close his eyes against the light. As Philoctetes has fallen asleep lying on his back in the open air, the phrase τάνδε αἶ. ἃ τέτ. τανῦν (φαεινῆς ἡμέρας τὸ νῦν σέλας, Aj. 856) is very appropriately employed to express the inopportune glare of the mid-day sun. Nurses still in their ναναρίσματα invoke sleep as a protection to their children from the fierceness of the sun's rays. — Ἀντέχειν, elsewhere with a gen., here takes the dat. on account of the pregnant signification, *obtendendo arcere*, like *defendere alicui aliquid*.

832. ἴθι δ' ἴθι μοι, Hermann, to avoid the hiatus which might however perhaps be allowed.

833. The Chorus speak only suggestively, in order not to betray themselves to Philoctetes, supposing a word to reach his ears. Hence the obscurity of several passages, an obscurity which has been increased by the unsatisfactory conjectures of the critics. *Ἰν. ποῦ φροντ. στάσει, ποῖ δὲ πῶς τί μοι βάσει τάντεῦθεν*<sup>4</sup>, consider with what plan and how you will set about what remains to be done. *Στῆναι καὶ βῆναι* proverbial [*'de re ab omni parte peragenda.'* B.], as in Aj. 1237.—*ὄρῳς ἤδη* (if Sophocles wrote it so) must refer to Philoctetes who is now asleep.

836. "*To what purpose shall we wait (= delay) to do it?*" = "*Why should we delay to do it?*" The infin. like *λεύσσειν*, at v. 848.

837. He wins, who seizes on the right opportunity. *Καιρός* (occasion) is personified by the Greeks, and represented as holding in her hand the decision of all questions (*πάντων γνώμαν ἴ.*); Pind. Pyth. 9, 82, *ὁ καιρός παντός ἔχει κορυφάν*. Cf. Pyth. 4, 286. Soph. El. 75, *καιρός ἀνδράσιν Μέγιστος ἔργου παντός ἐστ' ἐπιστάτης*.

839 sqq. Neoptolemus, in referring to the oracular response, speaks in the solemn heroic measure usually employed by oracles. Cf. Trach. 1009 sqq.

842. "*It is a foul disgrace (cf. 477) to boast falsely of (still) unaccomplished deeds.*" The commission entrusted to him by Ulysses would be only half executed, if he returned without Philoctetes.

843 sqq. "*The deity (who commanded thee to carry off Philoctetes) will care for the rest; see thou only how thy part is to be done.*" —*ἀλλὰ ἐκείνο—ἐξιδού* is opposed to *θεὸς ὀψεται*.

844—848. A parenthetical hint to Neoptolemus (who is reciting the hexameters in a loud and solemn voice) to lower his tone.

845. "*But whatever thou mayst happen to reply:*" *καὶ* is often used in the same sense [= *haply*; of what may, but possibly may not occur], e. g. in Aesch. Prom. 342, *μάτην πονήσεις εἴ τι καὶ πονεῖν θέλεις*.

845. *βαίαν μοι, βαίαν*, cf. 829. This frequent repetition of words marks the agitation of the Chorus.

847. *πάντων* join with *εὐδρακῆς*, and cf. 836 on the inf. *λεύσσειν*. Sophocles here uses a term expressive of seeing, because the opening of the sleeper's eyes would be the first indication of his hearing what was said.

849. "*But do thou, as far as ever thou art able, devise in silence how thou mayst effect that object [the removal of the bow].*" Instead of *ὅ τι πράξεις*, for which the Laur. A. has *ὅπως* as a varia lectio, I read *ὅπα*, as required both by the metre and the sense. Hermann reads: *κείνο δὴ μοι, κείνο λάθρα τούτου γ' | ἐξιδού, ὅπερ πράξεις*. But *ὅπερ* is inadmissible, because the Chorus continues to press its advice.

852 seq. The sense of this difficult passage seems to be: "*Thou knowest how devoted I am to thee, therefore hear again my counsel; for if thou hast this view (the view declared in 839 sqq.) with regard to him (Philoctetes, cf. 839 sqq.), [be assured] that prudent men behold therein [the cause of] unutterable calamities.*" —*οἶσθα γάρ*

<sup>4</sup> [I still prefer construing the last clause with B. '*et quomodo mihi quæ restant curanda sint.*' So W.]



**ὦν αὐδ.** expresses the devoted affection of the Chorus to their lord, whom on this occasion they venture to oppose. So in *Antig.* 635, Hæmon introduces his remonstrance with *Πάτερ; ὅδε εἰμι.—ὦν αὐδ.* (in a passive sense, as at v. 240, 430), "*quorum dicar, quorum sim*," as in *Ced. R.* 917, *ἐστὶ τοῦ λέγοντός, cf. Ced. R.* 411. *Ced. C.* 752. The plural *ὦν* is general as in *Aj.* 360. As the motive member of the sentence comes first, the *γάρ*, which properly belongs to *εἰ ταύταν τούτῳ γν.* i., is at once annexed to it. Steinhart's conjectural reading *ὦν αὐδ.*, sc. *γνώμαν*, is merely plausible, since the intentionally obscure *ταύταν* is the only word which sufficiently answers to *κεῖνο*.

854. *JN.* *μάλ᾽ αὖ τοι δ᾽ π. πάθῃ (ἐστὶ) τοῖς πνκ. ἐνιδεῖν (τούτοις or τῷ πράγματι).* The strophic verse 838 does not correspond. Hermann has therefore proposed reading *κρ. ἀνδράσιν ἀρνύται*: others would cancel the *ἐνιδεῖν* in v. 854. I am of opinion that the *πνκ. ἐν. πάθῃ* is corrupt; but the idea seems to be this: If Neoptolemus was determined to take Philoctetes with him, the resistance of the latter would occasion serious difficulties.

855 sqq. The Chorus, in a body, again direct the attention of Neoptolemus to the favorable opportunity which presents itself of carrying off the bow. This strophe also is wretchedly mutilated. Hermann thinks that it was originally a dactylic system with an iambic termination. Dindorf discovers in 855—859 the fragments of four or five dactyl. tetr.

855. *οὔρος, καιρός* (note to 828) seems to have been a common cry among mariners, *Theoc.* 13, 52, *κουφότερόν, ὦ παῖδες, πορεύσθ' ὄπλ᾽ πλευστικὸς οὔρος.*

856. *ἀνόμματος*, cf. 652.

857. *νύχιος*, in a deep sleep, such sleep as closes the eyes of men at night.

859. *ἀλεῖς, ὁ ὑπὸ τὴν ἀλειαν τοῦ ἡλίου*, *Schol.* So Hesych. *ἀλεῖος, θερμός, χλιαρός.* The verse would then form a proverbial parenthesis ("sleep in the noontide heat is sound") such as might have been used in ordinary life to recommend a midday siesta. See note to 863.

861. *Ced. R.* 972, *σκοτός βλέπειν.* Cf. 884.

862. "Consider, whether you are speaking that which is suitable to the *καιρός* (837)" when you refuse to carry off the bow.

863. "What is intelligible to my comprehension is this, that he wins most who ventures most." Instead of *ὁ μὴ φοβῶν*, we should have expected *ὁ μὴ φοβοῦμενος*. Dobren supposes, very ingeniously, that Sophocles wrote *ἀδεῖς πόνος ἐσθλός*, which was altered by a mistake of the transcriber into *ἀλεῖς ὕπνος ἐσθλός*, and inserted in the wrong place at v. 859; and that the words of the author at v. 863 were supplanted by the gloss.

865 sqq. Philoctetes awakes. His first words, expressive of heartfelt gratitude, form a striking contrast to the treacherous suggestions of the Chorus.—*ἀφ. φρ.*, "to lose your presence of mind."

868. Sc. *Ξῖνοι παρ' ἐλπίδα παραμειναντες.—ἀπιστόν ἐλπ.*, like *ἀσφόρητος κωκυμάτων, ἄλυπος ἀνίας*, and similar tragic phrases is *τὸ ὑπ' ἐμῆς ἐλπίδος ἀπιστηθῆν.*

872. *εὐπόρως ἐνεγκύν*, to accommodate themselves (easily =)

cleverly to it ; to adopt measures readily according to circumstances. Cf. 875. [*ἐτλησαν, sustinuerunt.*]

880. ἀπαλλάξῃ, see note to 767.

884 seq. JN. τὰ γὰρ συμβ. σου (*signa quæ edebas*) πρὸς (in reference to) τὰς παρ. συμφ. ἐφ. ὡς οὐκ ἔτ' ὄντος, cf. 861.

889. Philoctetes, as though he divined the intentions of the Chorus, declines their assistance.—ὥσπερ νοεῖς με ἐπαίρεισθαι, refers to 886, νῦν δ' αἶρε σαντόν.

893. Neoptolemus assists Philoctetes to rise.

895. Schæfer reads δῆτ' ἂν δρῶμ' instead of δῆτα δρῶμ', cf. 1393. Neoptolemus, who has been for some time struggling with his better feelings, see 906, 913, is no longer in a condition to carry out his treacherous project.

896. "*Quonam abisti meditando?*" Cf. 805.

899. "*But in this sad condition (tormented by remorse for the part which I have hitherto played), I have already reached the point of being an ἄπορος, so that I cannot respond to thy request, μὴ λείγῃ τὰ δέ (say not this, be not an ἄπορος).*" Philoctetes fears lest Neoptolemus should repent of his promise to convey him home.

901. ὥστε, see 656.

908. The πρῶτον ψεῦδος was his pretended hatred of the Atridae and kindly feeling towards Philoctetes ; the δεύτερον was his intention of conveying Philoctetes to Troy instead of to his home.

912. Οὐχ ὅτι καταλείψω σε ἄχθομαι, ἀλλ' ὅτι λυπηρῶς καὶ οὐ κατὰ τὴν σὴν γνώμην μέλλω σε ἄγειν. ἐπὶ Τροίαν δὲ φησίν, Schol.

915. Having once begun to speak the truth, he conceals nothing ; "*nam,*" says Hermann, "*ubi quis semel ab se impetravit, ut proferat quod celare jussus erat, jam, quasi expiaturus non recte factum, non aliquid, sed omnia cupit effundere.*"

919. Neoptolemus names the two motives which were likely to produce a decisive effect on Philoctetes.

921. ἀληθῇ in the sense of ἀληθῶς is hardly correct. Probably Sophocles wrote ταῦτα δῆτα δρᾶν νοεῖς : so that the emphasis would be on δρᾶν, as opposed to the mere intention of doing. Cf. 556, 907.

925. Cf. 6, τὸ ἐνδικόν, the duty of keeping one's word.

927 sqq. The language of Philoctetes oscillates between despair and hope, anger and entreaty, anxiety and lamentation. Hence the apparent abruptness and want of connexion in his ideas (cf. 931—933, 945, &c.) and pleonasm in his language. Cf. 30, 32.

927. The παγκρατὲς πῦρ is often used in tropes and figures, as the element which spreads destruction far and wide, as in Il. 15, 605, μαίνεται, ὡς ὄτ' ὀλοὸν πῦρ Οὔρεσι μαίνεται. 20, 371, καὶ εἰ πυρὶ χεῖρας ἵοικεν.—πάν δέμα, as at v. 622, ἡ πᾶσα βλάβη. τίχυν. παν., as in Or. Epod. 17, 35, the mingler of poisons is called "*officina venenorum*"

934. Philoctetes, receiving no answer to his anxious enquiry, now speaks of Neoptolemus as a third person, and in his despair addresses himself to his assured friend, animate and inanimate nature.—δρᾶ πάλιν, "*vultum avertit,*" as Homer, ὅσσε πάλιν κλίνειν.

939. Cf. 190, 695.

940. οὐξ Ἀχ., at whose hands I should never have expected such treatment.

942. προσθείς, v. 813.

943. JN. ἱερὰ (δῶρα) Ἑρακλ. τοῦ Ζηνός [*quum sint Herculi sacra*. H.].

944. φήνασθαι, "*tanquam prædam suam ostentare*," se. ἐπὶ καὶ τὰ τόξα. Cf. 609, 630.

945. Philoctetes pauses, and then begins a fresh train of thought with an asyndeton. Cf. 931, 41.

946. νεκρὸν ἐναίρειν, σφάττειν, μαστίζειν, proverbial. Ant. 1029, μὴ ὀλωλότα κέντει· τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν; cf. 1263.—καπνοῦ σκιάν, Ant. 1170. Aj. 125. Pindar, σκιᾶς ὄναρ ἀνθρώπου.

950. ἐν σ. γ., return to thy better self, and act consistently with thy character. Æsch. Cho. 231, ἔνδον γενοῦ.

952. As Neoptolemus is still silent, Philoctetes addresses his cave (δίπυλον, cf. 16) in the same manner as he apostrophizes nature at v. 936.

953. φίλος, γυμνὸς τῶν τόξων, cf. 931.

955. πτηνόν, see note to 288.—ὄρειβ., whither I am unable to follow. Cf. 1148.

957. JN. θανὼν ὑπὸ τούτων, ἃ ἐφερβόμην, δαῖτα παρίξω αὐτοῖς. But since Philoctetes (1159) expresses a fear lest he should die of hunger, and then be devoured by wild beasts, it seems as if we ought to read ἀφ' ὧν, sc. ἐκείνοις ἀφ' ὧν ἐφ.

959. "*Necem necis piammentum persolvam (avibus et feris) per eum qui omnis mali ignarus videbatur.*"

961. μάθοιμι, cf. 325. Trach. 383.

966. καὶ πάλαι, 906, 913. Cf. 1218. Trach. 87. Ant. 289.

968. ἐκκλέψας, cf. 55.

972. ἄλλοισι δοὺς τὰ αἰσχροῖα, who are worthy of them; for αἰσχροῖα must surely be contrary to thy nature, who art the son of Achilles.

974. Whilst Neoptolemus, still hesitating whether he shall restore the bow or not, is approaching nearer to Philoctetes, Ulysses suddenly darts from his concealment and calls on him to retrace his steps (JN. οὐκ εἰ πάλιν) and deliver up the bow to him (Ulysses). The silence of Neoptolemus during the dialogue which follows is more expressive than speech.

983. As it could not be understood before the question of Philoctetes (οἶδε—ἀξ.) that the two companions of Ulysses were here intended, we should read either στείχειν ἄμ' ἢ βία στελοῦσιν οἶδε σε or (βία being apparently added from the following verse) στ. ἄμ' αὐτοῖς (τοῖς τόξοις) ἢ στελοῦσιν οἶδε σε.

985. μῆρκυς, μῆ ἔρκυς.

987 seq. Philoctetes invokes the soil of Lemnos, and Hephaestus who sits enthroned on Mosychlos, and sends forth columns of flame from his workshop in the bowels of the mountain. Ulysses however, with an emphasis which derives especial force from the anaphora, places the power of Zeus above that of Hephaestus, as being the πατὴρ ἀνδρῶν τε θεῶν τε, whose injunctions, as is afterwards shown, he is now fulfilling.

989. ἴν' εἰδῆς, "*that you may be rightly informed on that subject.*" Philoctetes.

H

Æsch. Cho. 421, ἐμασχαλίσθη δὲ γ' ἰὼς τόδ' εἰδῆς. Odyss. 2, 111, σοὶ δ' ὥδε μνηστήρες ὑποκρίνονται, ἵν' εἰδῆς Αὐτὸς σφ' θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί. Theoc. 15, 91.

992. Ulysses makes the gods liars, because Philoctetes will not follow him, cf. 993.

995. ἡμᾶς μὲν . . . , since Philoctetes thinks σὲ δὲ ἐλεύθερον.

999. The very argument by which Ulysses hopes to gain the confidence of Philoctetes, serves only to increase his hatred.

1000. Philoctetes is still standing above in front of his cave.

1002. πρὸς τῇ πέτρᾳ ἐναιμάξω τὴν κεφαλὴν μου, ἀνωθεν πείσων ἀπὸ πέτρας, Schol. This threat of degrading personal violence at once compels Philoctetes to adopt a resolution which years of physical suffering had not been able to extort from him.

1005. The attendants have secured both his hands, hence συν-θηρώμεναι. Or ἅμα τοῖς τόξοις θηρ. ? [So Döderlein and Hartung.]

1007. οἶ' αὖ (so Hermann, instead of οἶα) refers to a former act of treachery, viz. to the exposure of Philoctetes on the desert island by Ulysses.—ὑπέρχυσθαι, as 112, ὑποδύναι, subire. Quintil. Inst. Or. 4, 5, 5, fallendus iudex et variis artibus subeundus.

1009. ἀνάξ. μὲν σοῦ, since he is γενναῖος (971), but thou μηδὲν ὀγίς . . . 1006.

1013. διὰ μ. βλέπουσα, "per latebras prospiciens," like a wild beast lurking in ambush. Cf. Aj. 379. This manner of understanding it is made necessary by the present proceedings of Ulysses and 1007 sqq.; the mere language would allow of our understanding it, ἐς μυχοὺς βλέπουσα.

1014. ἀφυσῇ, cf. 79 sqq., 88 sqq., and with προὔδιδαξεν, Aj. 163.

1016. Philoctetes, who has hitherto had only his arms bound, supposes that Ulysses now intends also to gag him.

1018. Cf. 1030.

1020. It is exactly at the present crisis, that this complaint is significant, when it depends only on the decision of Philoctetes himself, to obtain, in accordance with the will of the gods, health and reputation.

1022. σὺν κακοῖς, συνὼν κακοῖς, cf. 268.

1023. Cf. 257 sqq. and διπλῶν στρ. with 793 and Aj. 960.

1025. κλοπῇ, by the stratagem of Palamedes, in consequence of which the pretended insanity of Ulysses was discovered (Sophocles composed an Ὀδ. μαινόμενος after the Cypria), and he was compelled to join the Trojan expedition, see 73.—ζυγίς agrees, not altogether accidentally, with the word used by Agamemnon. Æsch. Ag. 841, μόνος Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἐπλεῖ, Ζευχθεῖς ἔτοιμος ἦν ἐμοὶ σιραφόρος.

1027. Seven ships according to Il. 2, 718.

1028. σὺ μὲν ἐκείνους αἰτιᾷ, ἐκείνοι δὲ σέ, Schol. Cf. 6.

1029. ἀπάγεσθε, "wherefore do you desire to carry me off" to Troy ?

1031 seq. Cf. 8 sqq. Philoctetes, in asking this question, refers ironically to the pretended cause of his exposure on the island. For εὐξέσθ' I read with Pierson, ἔξεστ', as παρῆν above.

1037. Having learnt, from the present application to him, that the gods are just, he retracts the blasphemous expressions against them

(451 sqq.), which were to be excused only by his experience of evil treatment. See also 1020.

1039. κέντρον θεῖον ἔμοῦ, "*divinitus immissum stimulans desiderium mei.*"

1041. "*si non statim, at . . .*"

1044. πεφηνγέναι, with gen. as in *Odyss.* 1, 18, πεφυγμένος ἦεν αἰθλων. *Antig.* 484, ἀλύξετον μόρου. The condition, as in *Il.* 6, 284, where Hector says of Paris: εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἶδος εἴσω, Φαίην κε φρέν' ἀτέρπου δίζυος ἐκλελαθίσθαι. The Cyclop, *Od.* 9, 458, could I but dash Ulysses in pieces! καὶ δέ κ' ἔμὸν κῆρ Δωφήσειε κακῶν, τὰ μοι οὔτιδανός πόρεν Οὐτίς. Cf. 1113.

1048. ἐνὸς κρ. λόγον, "*am master of but one word,*" i. e. have only one word more to say, for I must now hasten on board.

1049. "*Where such men,*" as Philoctetes has described me to be (1006 sqq.)—i. e. *politic* persons, with whom the lawfulness of the means depends simply on the end in view—"are wanted, even such as one am I." Cf. 82 sqq. and 133 seq. Ulysses avoids saying in so many words οὐ ἀδίκων καὶ δολίων δεῖ, but the context as well as the antithesis indicates the right meaning of τοιοῦτων.

1057. For the τοξοσύνη of Teucer, see *Aj.* 1120.

1058. Ulysses boasts to the Phæacians, *Od.* 8, 219, οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ Δήμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.—After πάρεστι μὲν Τεῦκρος one would expect πάρεμι δ' ἐγώ, instead of which we have ἐγώ τε, because Teucer and Ulysses are here spoken of as both possessing the same qualification. Cf. 1136, 1423 seq. (*Ed.* R. 498).

1059. μηδέ instead of the οὐδέ, which we should have expected after οὐδέν, because the former belongs exclusively to κάκιον, but μηδέν is drawn into the sphere of the infin. as in *Eur. Andr.* 73, δρᾶν εὖ, κακῶς δ' οὐ, μηδ' ἐπιθύνειν βίᾳ.—κρατύνειν signifies here, "*tractare arcum,*" as in *Od.* 8, 215, εὖ μὲν οἶδα τόξον εὖδεον ἀμφαφάσθαι. The possession of the person of Philoctetes being as necessary as that of the bow, all that is here said must be regarded as an empty threat.

1061. Philoctetes is at last roused by the taunting remarks of Ulysses, that the honour of terminating the siege of Troy, which had been destined for him, would now belong to his most detested enemies.

1068. γενν. περ ὦν, although thy generous heart may desire to do so.

1074. οἴκτου πλέως, just like a woman, for κάρτα τοι φιλοῖκτιστον γυνή. *Aj.* 580.

1075. τοῦδε, Ulysses; τούτῳ, Philoctetes, if he cannot resolve to accompany them.

1076. τὰ ἐκ νεώς, as far as our departure depends on the ship, since we are ready to sail. *El.* 1070, τὰ μὲν ἐκ δόμων νοσεῖ.

1080. δρᾶσθαι, imperat., like *v.* 57, 1411.

1081—1217. *Commos.* Philoctetes bewails his condition, which has become doubly miserable. In strophe *α* he apostrophizes his faithful cave, in which he is now destined to end his life. Then he bethinks him that he has been deprived of the means of subsistence by the withdrawal of his bow; and thus, in the extremity of his

misery, wishes to be hurried away through the air [that he may escape from life].

1082. Cf. 291 sqq., 1456 sqq.

1085. "*Even in death wilt thou stand by me,*" thou who alone manifestest towards me that compassion, which I in vain expect from my fellow-creatures. Cf. 1453.

1089.  $\tau\acute{\iota}\pi\tau'$  instead of  $\tau\acute{\iota}\ \pi\omicron\tau'$  is required for the Glyconic base; the form also Æsch. Agam. 975, the signification, Od. 11, 474,  $\tau\acute{\iota}\pi\tau'$   $\epsilon\tau\epsilon\ \mu\acute{\epsilon}\iota\zeta\omicron\nu\ \epsilon\nu\iota\ \phi\rho\epsilon\sigma\iota\ \mu\acute{\eta}\sigma\epsilon\alpha\iota\ \epsilon\rho\gamma\omicron\nu$ ;— $\alpha\delta$ , inasmuch as he is hurled back into his former state of wretchedness, cf. 952.— $\tau\acute{o}\ \kappa\alpha\tau'\ \eta\mu\alpha\rho$ , "*victus quotidianus*." [Hartung (in his ed. just received) says  $\tau\acute{o}\ \kappa\alpha\tau'\ \eta\mu\alpha\rho$  = *daily; day by day*].

1091. JN.  $\tau\omicron\upsilon\ \pi\omicron\tau\epsilon\ (kai)\ \pi\acute{o}\theta\epsilon\nu\ \tau\acute{\epsilon}\zeta\epsilon\ \sigma\iota\rho,\ \epsilon\lambda\pi\acute{\iota}\delta\omicron\varsigma$ , and cf. with the double interrogation, Aj. 1185.

1092. The  $\sigma\upsilon\nu\omicron\nu$ .  $\epsilon\lambda\pi\acute{\iota}\varsigma$  has reference to the birds which Philoctetes had been accustomed to shoot for the support of life, see 288 seq. Terrified by the bow, they had become shy, and tried to hide themselves from Philoctetes, hence the epithet  $\pi\tau\omega\kappa\acute{\alpha}\delta\epsilon\varsigma$  (see note to Aj. 140) with the force of a participle ( $\alpha\lambda\ \pi\rho\iota\nu\ \pi\tau\acute{\omega}\sigma\sigma\omicron\upsilon\sigma\alpha\iota$ ), to which a *nomen substant.*, such as  $\delta\rho\upsilon\nu\theta\epsilon\varsigma\ \epsilon\tau\ \pi\acute{\epsilon}\lambda\epsilon\iota\alpha\iota$ , easily suggests itself from the context. In his present helplessness, Philoctetes is naturally driven to a wish that he could be borne through the air, and thus escape from the world, cf. Aj. 1192. Trach. 953. For the subj.  $\epsilon\lambda\omega\sigma\acute{\iota}\ \mu'$ , which cannot properly be used to express a wish, I have ventured to substitute  $\epsilon\lambda\omicron\iota\epsilon\nu$ , leaving out the  $\mu'$  which seems to have been interpolated merely for the sake of the metre. The use of the optative here would seem also to be suggested by the conclusion of the antistrophe 1113,  $\acute{\iota}\delta\omicron\iota\mu\alpha\nu\ \delta\acute{\epsilon}\ \nu\iota\nu$  sqq. The sense is: "*Would that the birds, which have hitherto fled from my presence, would now bear me away on high through the air, which resounds [with the rapidity of their flight]! For I no longer possess the power of restraining them.*" Hermann, who wishes for a dochmius exactly corresponding to the antistrophe, as well as an express indication of the birds, proposes  $\epsilon\lambda\pi\acute{\iota}\delta\omicron\varsigma,\ \epsilon\theta'\ \alpha\upsilon\tau\alpha\acute{\iota}\ \gamma'\ \acute{\alpha}\nu\omega\ |\ \pi\tau\omega\kappa\acute{\alpha}\delta\epsilon\varsigma\ \delta\acute{\epsilon}\ \delta.\ \pi\nu.\ |\ \epsilon\lambda\omega\sigma';\ \epsilon\tau'\ \omicron\upsilon\ \gamma\acute{\alpha}\rho\ \acute{\iota}\sigma\chi\omega$ .— $\text{A}\acute{\iota}\ \delta'$  might be substituted for  $\epsilon\acute{\iota}\theta'$  without injuring the sense, or, if the metre absolutely requires a short syllable, we might read  $\acute{\iota}\theta'$ . [Htg.  $\epsilon\acute{\iota}\ \mu\epsilon$ — $\epsilon\lambda\omicron\upsilon\sigma\iota\nu$ , *siquidem—me abrepturus sunt*.]

1095 sqq. Philoctetes has only himself to blame for his present misery, since an opportunity has been afforded him of improving his condition by accompanying Ulysses to Troy. This address of the Chorus to Philoctetes is suggested by the words of Neoptolemus at v. 1078 seq. They still hope that Philoctetes will choose a wiser course, notwithstanding the indifference with which he has hitherto listened to their advice.

1096 seq.  $\acute{\alpha}\lambda\lambda\omicron\theta\epsilon\nu$  is explained by  $\acute{\alpha}\ \pi\acute{o}\ \mu\epsilon\acute{\iota}\zeta$ . from a more powerful quarter. The attempts to restore the metre in this corrupt passage have been very unsuccessful.

1099. JN.  $\epsilon\upsilon\tau\acute{\epsilon}\ \gamma\epsilon\ \epsilon\acute{\iota}\lambda\omicron\upsilon\ \tau\acute{o}\ \kappa\acute{\alpha}\kappa\iota\omicron\nu\ \alpha\acute{\iota}\nu\epsilon\acute{\iota}\nu\ \lambda\omega\tau\omicron\nu\omicron\varsigma\ \delta\alpha\acute{\iota}\mu$ ,  $\pi\alpha\rho\acute{o}\nu\ \phi\rho\omicron\nu\eta\sigma\alpha\iota$ , "*cum liceret sapere*." The gen.  $\lambda\omega.\ \delta\alpha\acute{\iota}\mu$ . (cf. 1078 seq.) depends on the idea of comparison involved in  $\alpha\acute{\iota}\rho\epsilon\acute{\iota}\sigma\theta\alpha\iota$ .

1102 sqq. Without human aid, and deprived of my bow, I, who have been thus shamefully deceived by Ulysses, must inevitably perish. Would that he were condemned to endure my torments for as long a time as I have borne them!

1104 seq. ἤδη ὕστερον εἰσopicw, an accumulation of words, intended to give greater force to the idea of suffering, as at v. 1133, 952.—μετ' οὐδ. ἀνδρῶν, "with no human being." Cf. 170, 692.

1108 seq. οὐ repeated with pathos, as in Aj. 970. (Ed. C. 583. After ἰσχω, sc. τὰ ἐμὰ ὄπλα. By the common reading οὐ πτανῶν —ἰσχω (sc. φορβάν), a distinction would be drawn, and that not a very obvious one, between the φορβά obtained by dragging the birds into his cave as he had done at first, and that procured by means of his bow, when the birds had grown too wild to be caught. Besides, προσφ. and ἰσχω φορβάν do not form a correct antithesis. —κρατ. μετὰ χ. ἰσχω is inserted after ἐμ. ὄπλων, in the same manner as at v. 55, λίγων after λόγοισιν.—ἄσκοπα, ἀπροσδόκητα, δ οὐκ ἦν προσκίψασθαι.

1112. ὑπέδω (cf. 1007) with dat., because the idea is ὑπ. μοι φρένας, like εἰσίρχεται μοι δέος, φόβος, ἔρις, εἰσέβη μοι οἶκτος, and similar phrases.

1113. Cf. 791 sqq., 1043, and similar wishes in Trach. 1037 seq. Æsch. Cho. 265. Eur. Med. 164.

1116 sqq. The Chorus refutes the charge of being actuated by a δολερὰ φρήν, by showing that the sufferings of Philoctetes were decreed by fate. Cf. 192 sqq.—πότμος σε τάδε, sc. ἔσχε, in the sense of π. σε ἐποίησε τάδε.

1117. "neque te qui in hoc rerum statu es:" γε in the second member of the sentence often renders the pron. emphatical. Cf. (Ed. R. 1102.

1120. "Direct thy curses (1113) against others," and not against Ulysses and us. The expression 'others,' does not of course refer to any particular persons.

1121. I remind you of this, because I am anxious, for your own sake, that you should not reject the proffered kindness.

1123 sqq. Philoctetes, without paying any attention to the Chorus, indulges in an imaginary description of the manner in which Ulysses was probably at that moment exulting in the possession of his bow—he, who had inflicted such unspeakable misery on the lonely sufferer.

1124. Homer's θῖν' ἐφ' ἄλδς πολιῆς would lead us to expect πολιτοῦ πόντου, but πόντου θινός forms one idea, to which the epithet πολιᾶς is annexed; so λεύκιπποι Καδμείων ἀγνυαί, γραῖαι ὄσων πηγαί, λευκοπήχεις κτύποι χερῶν. The gen. depends on πον.

1125. γελά, in the sense of καταγελά, joined to a gen.

1126. τροφάν, cf. 931, 1282.

1130. τινας, Aj. 1256.

1132. ἄρθμιον, φίλον, as Philoctetes, "comes Alcida," Senec. Herc. (Et. 1717. So Hermann after the Schol., τὸν Ἡρακλῆους διάδοχον. The cod. ἀθλιον, Dindorf ξύννομον.

1133. ἔτ' with οὐκίτι, also in Pind. Nem. 9, 47, οὐκίτ' ἔστι πόρσω θνατὸν ἔτι σκοπιᾶς ἐφάσασθαι. Cf. 1103.

1134. "Versaris in possessione alius, quem mecum commutasti, domini." The metaphor ἐπίσσει (remigaris, regetis), because he

imagines Ulysses sitting on the sea-shore, cf. 828.—πολυμήχανος, as Aj. 954, πολυτλας ἀνὴρ.

1136. The bow beholds the disgraceful fraud, and that hated foe, who has occasioned unmeasurable suffering by his shameful treatment of Philoctetes. The μυρία κακά refer to the condition of Philoctetes, which has been rendered doubly miserable by the recent treachery of Ulysses in robbing him of his bow. For ὁρῶν μὲν . . . στυγνόν τε, see 1056. At the end of the strophe the MSS. have ἐμήσατ' Ὀδυσσεύς, which is merely a gloss. The concluding word may have been ἄλγη or ἔργα, ἀνὴρ or αὐτός, ὦ Ζεῦ or ὦ θεοί, but certainly not ἐμήσατο Ζεύς.

1140. The Chorus, arguing in defence of Ulysses against the severe attacks of Philoctetes on the ground of his being commissioned to act for the public good, introduces their remarks with the general observation, that "it is the part of a [brave] man to call the [common] good [the κοινὰ ἐς φίλους ἀρωγά], just; and in doing so, not to give utterance to feelings of envious vexation," i. e. when he finds any thing wrong with regard to the means or persons employed, not to indulge in spiteful complaints and vituperation as Philoctetes has just done.—With this interpretation we may retain the common reading, although there is much to be said for the emendation of C. F. G. Arndt: τὰ μὲν ἐνδίκ' ἀλὲν εἰπεῖν ("civis est vera quidem semper dicere, sed ubi dixerit, non acerbum effundere linguæ virus;" cf. Ed. R. 1158, μὴ λέγων γε τοῦνδικον. Eur. Tro. 970, μὴ λέγουσαν ἐνδίκᾳ).

1144. τῶνδε, τῶν πολλῶν, the Achæans before Troy.

1146 sqq. Birds and beasts may now approach me with impunity: I shall soon be starved to death, and then they may avenge themselves on my dead body for my former persecution of them. Cf. 955 sqq.

1147. ἔθνη θηρῶν, Ant. 343 sqq., "sæcla ferarum," Lucret.

1149. "No longer will you fly from my cave and [by that very flight] approach me." The animals, warned by experience, avoided the cave, but, in attempting to effect their escape, often fell into the hands of Philoctetes, who was lying in ambush. For the acc. after πελάζειν, see Ed. C. 1060. Otherwise we might easily have read μοῦκτι, sc. μοι οὐκ.

1151. ἀκμάν, with Hermann, instead of the unmetrical ἀλκάν.

1153 "This spot is but poorly defended against you," there is nothing to hinder you from approaching. Similar to the Latin defendere, prohibere, as in Hor. Carm. 1, 27, 4, "verecundum Bacchum sanguineis prohibete risis."

1157. αἰόλα, "ex morbi virulentia maculis interstincta."

1160. ἐν αὔραις τρ., "finds his nourishment in the air," feeds on air.

1162. The Chorus, replying to the despairing language of Philoctetes at v. 1159 sqq., implore him to listen to them, since in addition to his wounds, he will find it impossible to bear up against fresh trials, to which he is subjected by the loss of his bow.—ἐμοὶ τῷ ξένῳ μετ' εὐνοίας πρόσελθε. Schol. By the combination εὐνοία πάσα πελάταν (dpt on σέβει) πέλασσον (sc. εὐνοία), it is intended to express the mutual advances of the two parties.



1165. ἀλλά expresses urgent expostulation: "Come now, consider well, that it is thy duty to escape from this κῆρ (42)."—σὸν for σοί Dindorf, since there is no other way in which we can construe ἀποφεύγειν but ὁ τὶ σοί, which was probably read here by the Scholiast, who explains it by τὰ ὄντα σοὶ μάθαι (what resources you have independently of foreign aid), may perhaps be the more correct reading.

1167. "It [the κῆρ] is sad enough for you to sustain [feed], but it is incapable of learning how to endure the ten thousand additional woes which will now be associated with it," lit. which dwells with it [i. e. will do so from this time onwards]. The meaning of this very obscure passage seems to be, that the pain of his wound is quite enough for Philoctetes to endure, without the additional burden of hunger and its accompanying torments. The substitution, on the authority of the best commentators, of ὁ ξυν. for ὃ ξυν., renders the allusion to the recent calamity of Philoctetes more distinct and emphatic.

1169 sqq. Philoctetes now, for the first time, notices the remarks of the Chorus. The παλαιὸν ἄλγ. is their proposal that he should accompany them to Troy. Cf. 1174.

1170. βέλτιστε τῶν πλησιασάντων ἱμοὶ πάλαί, cf. 305 sqq. This peculiar combination of the superlat. with the idea of a former period, depends on the amalgamation of two distinct forms of expression: "the best of all who have hitherto come to this place," and "better than all who have visited me before." Ant. 246, κάλλιστον τῶν προτέρων φάος, see Krüger Gram. 47, 28. Anm. 10. [Gr. 1517, c.]

1171. The proposal of the Chorus that he should accompany them to Troy, is to Philoctetes an ὀλέσαι. Aor. and perf. as at 676 and 929.

1174. Philoctetes answers εἰ, because he has still in his mind the ὤλεσάς με.

1178. "Your proposal comes acceptably to me, who am quite ready to act as you suggest."

1180. "Eamus in suum quisque in navi locum et munus."

1181. Philoctetes now tries to propitiate the sailors, who had been offended by his rough language at 1177.—μετρίαιε refers to his invocation of Ζεὺς ἀραιός. Philoctetes, in consequence of this remonstrance, uses the milder expression ὥ ξίνοι sqq.

1190. They had already begun to retire.

1191. τί πράξοντες (ἐλθωμεν) διαφόρῳ γνώμῃ ἕτερον παρὰ τὸ πρότερον; They are afraid of being obliged again to leave him without having accomplished their object.

1195. παρὰ νοῦν, Philoctetes refers to 1177, 1181. The Chorus, moved by this piteous appeal, now express, in v. 1196 (βᾶθι sqq.), their readiness to comply with his wishes and remove him from the island. Philoctetes, however, has another request to make, 1204.

1198. Il. 15, 117, Arès will avenge the death of his son, εἴπερ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ Κεῖσθαι ὁμοῦ νικέσσει. Dido in Virg. Æn. 4, 25, "Vel pater omnipotens redigat me fulmine ad umbras Ante, Pudor, quam te violò." Cf. Æsch. Prom. 1043 sqq.

1204. εἰ ποθεν, cf. Aj. 179, 886.

1205. ἡ βελίων τι, "*aut aliquid telorum tamen.*"

1207. κρᾶτα (especially πάντα κρ.) is hardly to be defended on the supposition that Philoctetes, in the extremity of his agony, names the noblest part of his body, cf. 747. Hermann's conjecture of χρῶτ' is a very probable one. Before τέμω supply ὥς from v. 1206.

1210. ματεύων, φονῶ is here suggested by the previous φονᾶ νόος.

1211. ποῖ γὰρ, sc. ἐλθών.

1212. ἐν φ. γ' ἔτι, sc. ματεύσω. Cf. 493, sqq.

1214. πῶς ἄν, as at 250, 794.

1215. He alludes to the sacred river Sperchius, which he also invokes in Æschylus: Σπερχιεῖ ποταμὲ βούνομοι τ' ἐπιστροφάι. With this wish of revisiting his home (although he despairs of its fulfilment), Philoctetes retires into his cave. Cf. 1262 sqq.

1218 sqq. ἐγὼ μὲν ἰστειχον ἂν ἤδη καὶ πάλαι (966) καὶ ὁμοῦ (sc. ἐγγύς) ἦν ἂν τῆς νεώς, εἰ μὴ . . . The leader of the Chorus, angry with Philoctetes for having recalled them to no purpose (1191), calls after him σοι.

1221. ἐλευσσομεν is here used in connexion with the sing. ἦν, because the leader is now speaking in the name of the whole Chorus. Cf. 1394.

1224. λύσων, cf. 1249, 1270. Œd. R. 101, φόνω φόνον λύειν.

1225. Aj. 1127, δεινόν γ' εἶπας, "*mirum narras.*"

1228. Before the partcp. ἐλών, sc. ἐπραξα ἀπρεπές ἔργον. Cf. 1233.

1230. Neoptolemus here breaks off advisedly, that he may avenge himself on Ulysses by keeping him in a state of suspense.

1232. πάλιν, sc. δοῦναι νοῶ.

1238. A metaphor from land thrice ploughed and tilled (τρίπολος ἀρουρα, Hom. cf. Ant. 826), so Pind. Nem. 7, 104, ταῦτά τρις τετραέκι τ' ἀμπολεῖν ἀπορία τελίθει.

1240. εὖ νῦν ἐπ., sc. ὅτι δοῦναι νοῶ τὰ τόξα. The words πάντ' ἄκ. λόγον cut short any further explanations, cf. 241. Aj. 480. El. 761, 938. Ant. 37. Trach. 876. Œd. C. 62.

1244 seq. "*Thou art, it is said, a wise man, but what thou now speakest is not wise,*" sc. you are mistaken if you think to terrify me with threats of your own and the army's displeasure. Ulysses, who affects not to observe the bitterness implied in these words of Neoptolemus, replies sharply with reference to ἐξαυδᾶς: But you neither speak nor act wisely.

1247. So Hermann. Most of the editions have δίκαιον ἃ γ' ἔλαβες.

1249. Cf. 1224, 1270.

1251. ξὺν τῷ δικ., as in Aj. 1125, "*with good reason.*"—τὸν σὸν φόβον, "*that threat of thine*"—"with which thou hast threatened me," viz., the whole army. The σὸν has a contemptuous meaning, as in Ant. 573, καὶ σὺ καὶ τὸ σὸν λίχος. Eur. Hipp. 113, τὴν σὴν Κύπριν. Heracl. 285, τὸ σὸν γὰρ Ἄργος οὐ δίδουκ' ἐγώ. The φόβον in this passage has reference to the οὐ φοβεῖ of the preceding line; Hermann's στρατόν is therefore superfluous.

1253. Neoptolemus replies to the remark of Ulysses, that the

Greeks would now have to wage war with him instead of with the Trojans : " *I do not give credit to thy HAND, that it is ready to act,*" sc. I cannot believe that you seriously intend carrying your threats into execution. The word *χειρί*, which Neoptolemus employs as a severe comment on the preference given to the *γλῶσσα* at v. 97 sqq. (cf. 1306 sqq.), is purposely repeated by Ulysses : " *Thou fearest not my HAND : see, it grasps the hilt of my sword.*"

1254. " *Happen what happen will, I draw my sword*" (τό μ. *what is to be* ; that which has been once for all decreed by fate).

1256. Cf. 567, *ὡς ταῦτ' ἐπίστω δρῶμεν', οὐ μέλλουσ' εἶναι*.

1257. Ulysses, who has lost his composure only for a moment, retires with the threat, that the whole army will punish Neoptolemus. Cf. 1293.

1260. *Æsch. Prom. 271, πημάτων ἔξω πόδα ἔχειν. Eur. Heraccl. 110, ἔξω κλαυμάτων ἔχειν πόδα.*

1261. Cf. *Aj. 104, 569. Ant. 198. Trach. 9.*

1265. Philoctetes now for the first time sees Neoptolemus and his attendant, and anticipates some fresh misfortune.—*κακὸν τὸ χρῆμα, "it is an evil thing which you desire"* (1264, τοῦ κεχρημένου).

1267. οὗς ἦκω φ., Neoptolemus uses these words with reference to *πάρεστε πέμποντες κακόν* ;

1273. *νῦν*, sc. *ἔσομαι ἀτηρός*.

1277. " *Vel supra quam dico,*" my resolution is fixed more firmly than I can express. *Arist. Avv. 418, ἀπιστα καὶ πέρα λέγειν. Eur. Hec. 661, ὦ παντάλαινα κἄτι μᾶλλον ἢ λέγω.*

1282. Cf. 931.

1284. Of men who do *αἰσχροί*, here as at v. 906, *αἰσχροὺς φανοῦμαι*.

1289. *ἀπόμοσα*, " *per juramentum testatum volo.*" Cf. 1314. *Aj. 693 [Gr. 754 (604, b) § 403, 1].—ἀγνὸν Ζ. ὤ. σέβας*, as in *Ced. R. 830, θεῶν ἀγνὸν σέβας. Æsch. Eum. 888, ἀγνὸν Πιυθοῦς σέβας. Eur. Med. 750, Ἑλίου ἀγνὸν σέβας.*

1293. Ulysses, who had hid himself, here rushes out from his place of concealment, and protests in the name of the Atridae and the whole army, against the restoration of the bow to Philoctetes, as at v. 1257.—" *Ego vero intercedo, dii sciunt, pro Atridis universonque exercitu.*" *Eur. Sup. 1174, Ζεὺς ξυνίστωρ οἱ τ' ἐν οὐρανῷ θεοί. Demosth. Epist. 1471, οὐκ ἡδίκηχ' ὑμῶν οὐδένα, ὡς ἴστωσαν αἱ θεοὶ καὶ ἥρωες.*

1296. Cf. 977.

1299. *οὐ τι χαίρων*, " *non impune,*" cf. *Ced. R. 363, 368. Herodot., οὐ χαίροντες γίλωτά με θήσεσθε.* Philoctetes bends his bow against Ulysses.

1305. Of thus much at least be assured, that the first men of the army are mere braggarts.

1306. *ψευδοκήρυκας.* Ulysses is here designated by this title (the plur. enhances the contemptuousness of the expression), because he had promised, happen what might, to bring Philoctetes to Troy. This promise is stigmatized by Philoctetes as a lying boast, cf. 991.

1311. *Σισ. πατρός*, sc. *βλαστών*, as *Od.*, cf. note to 417.

1313. *τῶν τεθν.*, sc. *ἀριστά ἀκούει.*

1314. *ἤσθη* (1289) *σε ἐδλ.*, see note to *Aj. 136.*

1316. The hackneyed maxim δῶρα ἄφρατα θεῶν γίνονται ἀθανάτων (Solon) serves here only to give greater force to the leading idea, 1318 sqq. Cf. 1095 sqq.

1322. The reading of the Laur. A. εὐνοϊάν σοι λέγων, suggests εὐσοϊαν λέγων, sc. σωτηρίαν δεικνύς, ἐπαγγελλόμενος, as Eur. El. 33, χρυσὸν εἰς ὅς ἂν κτάνῃ. Herodot. 6, 23, μισθός οἱ ἦν εἰρημένος. The word is used by Sophocles in Œd. C. 391, ζητητὸν ἀνθρώποις ποτὶ ἔισσθαι εὐσοϊας χάριν, and Amphitr. fr. 24, τῶν τριῶν μίαν λαβεῖν εὐσοϊαν ἀρκεῖ. Cf. below, 1396.

1324. Ζῆνα ὄρκιον, as at v. 1299.

1325. Il. 1, 297, ἄλλο δέ τοι ἐρίω, σὺ δ' ἐνὶ φρεσὶ βάλλεις σῆσιν. The same metaphor as in Æsch. Prom. 791, ἦν (πλάνην) ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. Soph. Tript. 8, θές δ' ἐν φρενός δέλτοις τοὺς ἐμοὺς λόγους.

1326. Cf. 191 sqq.

1328. Chrysê, being a nymph, has no τέμενος or ἱερόν like the gods, but merely a consecrated enclosure under the open sky. A κρύφιος οἶκ. ὄφης is assigned to her in imitation of the Athenian οἴκουρός ὄφης (Aristoph. Lys. 759), which, as φύλαξ τῆς ἀκροπόλεως ἐνδιατίετο ἐν τῇ ἱρῇ of Pallas Athênê. Herodot. 8, 41.

1329. ἂν τυχεῖν with Porson, instead of ἐντυχεῖν.

1330. Here also (see Aj. 1117) the commentators would change ὡς ἂν (supposing that) into ἕως ἂν or ἕστ' ἂν.—For the unnatural αὐτὸς ἥλιος (the sun self- [existent], influenced by no extraneous power), Brunck has rightly substituted οὗτος. Thus, according to Plut. Arist. 10, Aristides replied to the ambassadors of Mar-donius, τὸν ἥλιον δεῖξας "Ἀχρὶς ἂν οὗτος ταύτην πορεύηται τὴν πορείαν, Ἀθηναῖοι πολέμησονται Πέρσαις. Aj. 1389, 'Ολύμπου τοῦτ' ὃ πρεσβέων πατήρ. The Latin writers often have 'his sol.'

1332. ἐκὼν αὐτός, "voluntarily, of his own free will," emphatically, since the oracle had so commanded, cf. 612.

1333. ἐντυχόν, with gen. like 320, συντυχών. The Asclepiadae, according to Il. 2, 731, were Ἀσκληπιοῦ δύο παῖδε, Ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.

1335. Cf. 115, 1434, and for πέρας φανῆς note to Aj. 496. The apparently illogical construction μήποτε ἂν τυχεῖν παῦλαν νόσου, πρὶν ἂν—νόσου μαλαχθῆς, is the same as Aj. 110 sqq., see note.

1337. Neoptolemus here merely confirms what the treacherous, but in this instance correct, narrative of the ἔμπορος had communicated at 604 sqq., an account which Philoctetes would of course recollect. It was therefore necessary, instead of γὰρ ἡμῖν ἔστιν, to read γὰρ ἡμῖν ἔστιν, "for we actually . . ."

1340. The fall of Tróy is generally supposed to have occurred in the beginning of summer (Æsch. Agam.), so Æneas in Virg. 3, 8, "Vix prima inceperat æstas—Litora cum patriæ laorimans portusque relinquo." Following the ancient poets, the chronologists have fixed it on Ἐαργαλιῶνος ὀγδόῃ φθίνοντος. Thargalion corresponds nearly to our May.

1341. πᾶσαν, "totally," as in Trach. 432, of Œchalia, πόλις ἰδάμῃ πᾶσα.—For ἡ δίδωσιν, cf. 618 sqq.

1344. The gain consists in κρεῖθῆναι ἐν' ἄριστον, cf. 1425.

1348. Philoctetes is at first pacified by the well-meant address of Neoptolemus, but gradually, as the discourse proceeds, he becomes excited by the recollection of his tormentors, and finally expresses his intention of abiding by his resolution.

1350 sqq. Cf. Aj. 457 sqq.

1354. "*How, O my eyes (κύκλοι, CEd. R. 1270, ὀμμάτων κύκλοι, Ant. 972), ye who have beheld all the wrongs which have been inflicted on me, how will you endure . . . ?*"

1360 seq. The obvious connexion between μήτηρ and παιδεύει shows the sense to be: My enemies will continue their acts of oppression; "*for people to whom their evil imagination has once been the parent of wicked deeds, are led on by her [the parent] to other wicked actions,*" sc. when a man, from innate depravity, has once acted a thoroughly wicked part, it is vain to expect any thing but evil from him afterwards. [This was not the case with Neoptolemus, who had yielded to temptation only for the moment.]—τάλλα is taken substantively, and κακά as a further predicate.

1362. τόδε, sc., from v. 1355 seq., τὸ ξυνεῖναι Ἀτρείδαις. For 1358—1361 are intended merely as confirmatory of that which has been said before, to which Philoctetes now returns. Observe here, how Philoctetes uses the story told by Neoptolemus at the instigation of Ulysses, as an argument against a reconciliation with his [Neoptolemus's] pretended oppressors.

1364. οἱ γε, "*cum illi (Atridæ),*" or "*quine tibi illuserint.*"—The verses inclosed in brackets are a stupid interpolation; for Philoctetes knows nothing of the ὅπλων κρίσις, and the consequent ruin of the ἀθλιος Αἴας. And, even if he had been acquainted with those events, it would not have answered his purpose of exciting the anger of Neoptolemus, to tell him that the arms had been adjudged to Ulysses and not to Ajax. The συλᾶν remained the same, as far as Neoptolemus was concerned, whether they were given to the one or the other. Hence also 369, ἡ ῥτολήματ' ἀντ' ἐμοῦ τινι δοῦναι τὰ τεύχη τάμα;

1368. Cf. 459 sqq.

1370. Double thanks, first for distressing the Atridæ, and secondly for saving Philoctetes. διπλῇ χάρις is however generally used in the sense of "*the greatest thankfulness,*" as Rhes. 163, παντὶ προσκείμενον κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει διπλὴν. Plat. Protag. 310 A, διπλὴ ἀν εἶη ἡ χάρις, cf. Trach. 619.—He here supposes his father to be still alive. Cf. 493 sqq., 665, 1212, 1430.

1374. θεοῖς, whose will was made known through Helenus.

1375. Cf. 1385, φίλος γ' ὦν. Neoptolemus does not venture to mention Troy as their destination; Philoctetes therefore asks the question, and states the objections to such a course.

1376. He names Agamemnon alone instead of the Atridæ, cf. 369, τῷδε δυστ. ποδί, which would always remind him of the tormentors, who had exposed him on the desert island.

1378. Aj. 1147, σὲ καὶ τὸ σὸν λάβρον στόμα.

1380. Alliteration, as in v. 297.

1382. Are you not ashamed, that the gods should hear you thus, advise me to return to my enemies?

1383 seq. Neoptolemus, anxious only to attain his object, replies, that he who finds his advantage in any act, has no need to be ashamed of it, cf. 111. As he has said that what he advises would benefit both, Philoctetes asks with bitter emphasis, "When you speak of advantage, do you mean that such a course would be beneficial to the Atridae or to me?" Neoptolemus hereupon explains, that the benefit will be to Philoctetes, to whom he is most friendly, and that such is the object of his advice. In this manner Neoptolemus makes a sort of excuse for the ill-considered expression *ὠφελούμενος*, which has caused so much offence to Philoctetes.—The succeeding verse would seem to justify our adoption of Hermann's conjectural emendation, *ἦ κά μοι* instead of *ἦ 'π' ἐμοί* (*lucrum in me redundaturum*).

1389. *ἔγωγε, σε ὀλῶ*.—The *γινώσκω σε* is denied by Neoptolemus in the words *οὐ σε μανθ'*, hence 1390, *οἶδα*. Neoptolemus thinks that Philoctetes is acting entirely in the interest of the Atridae.

1392. Cf. 1332.

1394. The inf. *πείσειν* is assimilated to the tense of the principal verb as in Thucyd. 2, 27, *πείσειν γὰρ Σιτάλην πέμψειν ἄτραϊν*. The plur. *δυνήσ.* and sing. *λέγω*, a change of numbers as at v. 1221.

1395. *ὥς, nam*, as v. 1043. For the sake of uniformity, the *σέ δὲ ζῆν* is assimilated to the first member of the sentence, although the sense would seem to require *σὺ δὲ ζήσεις* . . . Consequently, the subj. *σέ δὲ ἔαν ὥσπερ ἤδη ζῆς* is useless.

1401. *τεθρ. γόοις*, during the whole period of his suffering at Lemnos.

1402. Neoptolemus now announces in trochaic tetrameters his determination to rescue Philoctetes at all hazards; and urges him to depart.

1408. *προσκ. χθόνα*, cf. 1452 and 533.

1411. *φάσκειν*, cf. 57. After *φάσκειν δ' αὐδὲν τ.* 'Hρ. one would expect simply *κλύειν*: but since Philoctetes both recognizes the voice of Heracles, and beholds his stately form on the *θεολογείον* (see Introduction to the Ajax), *hearing* and *seeing* are here conjoined as at v. 676, 681. Had this opposition been intended from the beginning, the regular construction would have been *φάσκειν δ' αὐδὲν τὴν 'Hρ. κλύειν ὅσιν τε λεύσσειν*: but there is a chiasmus in the second member, and consequently the expected antithesis to *ἀκοῇ* (*ὀφθαλμοῖς τε λεύσσειν*) takes a form that would better correspond to the preceding words, if they had been *κλύειν τε αὐδὲν*.

1418. Heracles, who announces the will of Zeus (cf. 989 seq. with 1415), reminds Philoctetes first (according to the sense, 1421, *καὶ σοὶ τοῦτ' ὁφ. παθεῖν* corresponds to *πρῶτα μὲν*) of the combats and labours of his own life, which had "*gained for him a glorious immortality*" (*ἀθ. ἀρετήν*), and promises a similar termination to the sufferings of Philoctetes.

1420. *ὥς πάρ. ὁρ.*, in the glory which surrounds the form of Heracles, as it appears on the *θεολογείον*.

1425. Heracles promises to Philoctetes deliverance from his sufferings and the capture of Troy. The second of these particulars, being

the more important, is reserved to the last, consequently, the succeeding promises are not opposed to *πρώτον μὲν* by means of the particle *δέ*, but are appended to it by means of *τε*, and because the vengeance to be taken on the murderers of Achilles is mentioned in conjunction with the destruction of Troy, we find here also the simple stringing together, by means of *τε* instead of the antithesis (*Πάριν μὲν νοσφίεις βίον, Τροίαν δὲ πέρσεις*). Cf. 1344 seq.

1426. The tragic writers are accustomed to ascribe all the miseries of the long war to Paris, by whom the first misunderstanding was occasioned. Cf. Aj. 1192 seq. Eur. Andr. 276 sqq. Æsch. Agam. 695 sqq.

1428. Cities and families boasted of various *σκῦλα*, brought from Troy by their forefathers, whose arms, like those of Philoctetes, were also exhibited. In Æsch. Agam. 565, it is said of the victors: *δόμοις ἐπασσάλευσαν (λάφυρα) ἀρχαῖον γένος*. In the passage before us, allusion seems to be made to similar *σκῦλα* already displayed in the dwelling of Philoctetes. This circumstance is mentioned by all the Epic writers. Philostr. Heroic. 306, 1, informs us that Philoctetes had obtained *ἀριστεῖα λαμπρά*.

1431. The *ἀριστεῖα* (cf. Aj. 435) apportioned to Philoctetes in the general division of spoil, are here opposed to the *σκῦλα* which he was about to win from his enemies by means of the bow.—The latter he was commanded to dedicate on the sacred spot, which had once been occupied by the funeral pile of Heracles. These relics were exhibited in after-times by the inhabitants of Mount Ceta and its neighbourhood, who honoured Heracles as a god (cf. Herodot. 7, 176).—The common reading *τοῦδε τοῦ στρατοῦ* (instead of which one would have expected *τοῦ Τρώων στρατοῦ*) has been changed by Hermann into *τοῦδε τοῦ στόλου*, "*in hac expeditione*." I would read *σκῦλα πολεμίου στρατοῦ* as answering better to the *στράτευμα* of the Achæans (1429) in preference to *τοῦ δ' ὅου στρατοῦ*.

1433. These remarks apply also to Neoptolemus, in so far as the Trojan expedition is concerned.

1434. Cf. 115, 1335, and with *παργύνεσα*, 1289, 1314. [Gr. 754 (604, b) § 403, 1.] The destruction of Troy is often ascribed to Neoptolemus, as to other distinguished heroes, such as Achilles, Ajax, Agamemnon, Ulysses, &c. So Pind. Nem. 7, 35, *Πριάμου πόλιν Νεοπτόλεμος πρᾶθεν*.

1436. Il. 5, 554, Crethon and Orsiloehus, *οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν Ἐτραφίτην—τοίω τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμίντε Καππείσῃην*: 10, 297, Ulysses and Diomedes, *βάν ῥ' ἴμεν ὥστε λέοντε δύω διὰ νύκτα μέλαιναν*.

1437. Cf. 1333, where Neoptolemus refers to the two sons of Æsculapius who once served in the army.

1439. Propert. 3, 1, 32, "*Troja bis Etæi numine capta dei*." Cf. Aj. 1299 sqq.

1440. A solemn warning against cruelty to the vanquished, and the desecration of the Trojan temples, crimes which, according to the myth, were committed by the Greeks after the fall of Troy, and for which they were severely punished both on the homeward voyage and after their return. Cf. a similar warning in Æsch. Ag. 329

*Philoctetes*.

seq. and the narrative of Nestor, Od. 3, 130 sqq. Heracles, who is here speaking oracularly, refers to the cruel treatment of Cassandra by Ajax, the son of Oileus, and more especially to the murder of the aged Priam before the altar of Ζεύς Ἐρκείος by Neoptolemus, who was himself afterwards assassinated at Delphi. Hence the proverb, Νεοπτολέμειος τίσις, sc. παθεῖν ὁποῖόν τις καὶ ἔδρασε, Paus. 4, 17, 3.

1443. "Troy shall be destroyed, but you are not thereby exempted from fear of the gods, which is due to Zeus as the supreme governor of the universe. Men may die (as Troy and its inhabitants will perish), but piety dies not with them, she abides for ever independent alike of the life and death of mortals." The last verse repeats the idea with solemn energy: *κἂν ζῶσι* (as is frequently the case in similar antithesis), Aj. 647, is added merely for the sake of completeness, in the sense of "*in no case*." So Pind. Ol. 2, 16, *τῶν πεπραγμένων ἐν δίκῃ τε καὶ παρὰ δίκαν*, where, strictly speaking, the reference is only to the first.—The MSS. have *ἡ γὰρ εὐσέβεια*.

1447. Cf. 1197.

1450. Cf. 465 sqq. *πλοῦς* here means *οὐριος πλοῦς*.

1452. Cf. 1408. Aj. 412 sqq., 862 sqq.

1453. Here, as at v. 1081, Philoctetes first addresses the cave. —*ξύμφρουρον, φρουρὸν συνὸν ἐμοί*, cf. 1085.

1455. ἄρσην, as fr. 469. Ἀχέροντος ὄξυπλῆγος ἄρσενες χοαί.—*προβολῆς, προβλήτων πόντου*, "*sonitus undarum saxis littoralibus illisarum*." Cf. 689.

1456. οὐ, ἐν τῷ μελάθρῳ. Philoctetes recurs to this as the leading idea. The *ἀντρον ἀμφίθυρον* (19) could not shelter him even in its innermost recess, from the drops of rain driven into the cave by the south wind. The νότος, "*humidus, pluvius Auster*," stands for the *imbres* themselves, as in Æsch. Ag. 1364, the corn is refreshed Διὸς νότῳ.

1459. Æsch. Ag. 283, Ἑρμαῖον λέπας Δήμνου. Hermes belonged to the Cabiri, who were worshipped in Lemnos and Imbros.

1460. στ. ἀντίτ., cf. 695.—*χειμαῖ*, cf. 1194. The Schol. explains it by *βοῶντι ἀντεφθέξατο*.

1461. After communicating his reminiscences of what had occurred during his residence in the cave, Philoctetes resumes his address to the fountains already mentioned at v. 1454.—The Λύκιον ποτόν is explained by the ancients as referring to two fountains produced for the use of Philoctetes by Ἀπόλλων Δυκεῖος, one of which sent out a stream of honey and the other of wine, and thus enticed the birds within reach of Philoctetes. This legend may have been repeated by older poets, but here the words would seem to signify "*the wolf's fountain*," a name often given to springs.

1462. Hermann places here a very suitable *parœmiacus*: *λείπομεν οὐ δὴ | δόξης ποτὲ τῇσδ' ἐπιβάντες*, sc. *οὔποτε τοῦτο δοξάσαντες*, cf. CEd. C. 189, and the Homeric *ἐὺκλείης, ἀναιδείης ἐπιβῆναι*.

1467 seq. φίλοι, Heracles and Neoptolemus with his attendants: the πανδ. δαίμων is Time, which is often called μέγας θεός. Eur. Heracl. 898, πολλὰ τίκτει Μοῖρα τελεσιδότειρ' Αἰὼν τε Κρόνου παῖς.



## APPENDIX

### (LIST OF RARER WORDS AND EXPRESSIONS.)

1 ἄστιπτος <sup>1</sup>	36 πυρεῖα (pl.)	206 στίβου κατ' ἀνάγκαν ἔρπειν.
7 διάβορος	55 δεῖ σε ὅπως ἐκκλέψεις.	225 ἐκπλαγῆναί τινα.
10 δυσφημίαι <sup>2</sup>		290 νευροσπαδῆς ἄτρακτος
17 ἡλίου διπλῇ ἐνθά- κησις ( <i>duplex ad solem sessio</i> ).	110 πῶς βλέπων ;	327 χόλον ἐγκαλεῖν τινι.
18 ἐνθάκησις	144 ἰσχατιαί	330 ἐκλωβᾶσθαι
19 ἀμφιτρής	151 φρουρεῖν ὄμμα.	404 σύμβολον
αὔλιον	163 στίβον ὀγμεύειν.	431 ἐμποδίζεσθαι
30 καταυλισθεῖς	167 ἐπινωμᾶν	448 παλιντριβῆς
32 οἰκοποιὸς τρυφή.	174 ἀλύειν	495 στέλλω
33 στιπτός	175 πᾶν τὸ χρείας ἰσ- τάμενον.	630 πνεῦμα τοῦ κ' πρώ- ρας.
φυλλάς	178 οἷς μὴ μέτριος αἰών <sup>3</sup> .	

640 οὐκ ἀλλά.	735 κουφίζειν	934 ὁρᾶν πάλιν.
691 πρόσουρος	745 βρύκομαι	955 ὀρειβάτης
692 κακογείτων	755 ἐπίσαγμα	1007 ὑπέρχεσθαι
695 βαρυβρώς	829 εὐαῖων	1013 διὰ μυχῶν βλέπ- ειν.
696 κηκτόμενος	847 εὐδρακής	1059 κρατύνειν
699 κατευνάω	855 οὔρος	1089 τὸ κατ' ἡμαρ.
701 εὐμάρεια	857 νύχιος	1157 αἰόλος
709 ἀλφησταί	859 ἀλεής	1299 οὐ χαίρων
716 προσνωμᾶν	872 εὐπόρως	1306 ψευδοκήρυκες
720 ἀνύσει εὐδαίμων.	925 τὸ ἐνδικον	

<sup>1</sup> Nullius pede tritus.

<sup>2</sup> Verba male ominata.

<sup>3</sup> [Quibus vita est malis modum excedens. H.]

THE END.

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